

UNIVERSIDADE FEDERAL DO PARANÁ

ALINE GUIMARÃES COUTO

**UMA ANÁLISE BEHAVIORISTA RADICAL DA DISCUSSÃO FEMINISTA SOBRE  
O EMPODERAMENTO DA MULHER**



CURITIBA

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O EMPODERAMENTO DA MULHER**

Dissertação apresentada como requisito parcial à obtenção do título de Mestre em Psicologia, pertencente à Linha de Pesquisa em Análise do Comportamento do curso de Pós-Graduação em Psicologia do Setor de Ciências Humanas, da Universidade Federal do Paraná.

Orientador: Prof. Dr. Alexandre Dittrich

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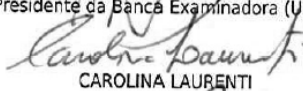
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Curitiba, 27 de Setembro de 2017.

  
ALEXANDRE DITTRICH  
Presidente da Banca Examinadora (UFPR)

  
CAROLINA LAURENTI  
Avaliador Externo (UEM)

  
CAMILA MUCHON DE MELO  
Avaliador Externo (UEL)

PARTICIPOU POR  
VÍDEO-CONFERÊNCIA

Dedicado à luta das mulheres

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"O momento é propício para behavioristas radicais participarem da discussão sobre questões feministas, que estão entrando em sua quinta década de desenvolvimento.

O impacto crescente dos conhecimentos, do ativismo e da política feminista vai continuar sem a nossa entrada, mas, para behavioristas, permanecer em silêncio significaria uma perda para todas. Nossos pontos em comum incluem raízes históricas, visões das possibilidades transformadoras do comportamento humano e o compromisso para criar ambientes ideais para desenvolvimento comportamental.

A fusão é, de fato, de interesse para ambas as comunidades."

(Ruiz, 1998, p. 190, tradução livre)

## RESUMO

O movimento feminista, desde sua gênese, busca descrever as condições das mulheres por todo o mundo, destacando a falta de igualdade de direitos e de condições entre os gêneros. Junto a tal descrição, o feminismo é ativo em propor soluções para a problemática da desigualdade entre homens e mulheres. Uma das vias frequentemente citadas pelas feministas é a do *empoderamento*, que se refere tanto à tomada de consciência da desigualdade quanto à superação desta por meio de condições que libertem as mulheres, enquanto classe de indivíduos, dos contextos onde elas sofrem os efeitos da discriminação. No entanto, o termo é frequentemente usado para descrever uma grande variedade de condições e ações que podem ou não, segundo críticas das próprias vertentes feministas, ser de fato libertadoras. Entendendo *empoderamento* como um conjunto de comportamentos humanos, o presente trabalho realiza uma revisão das variáveis comportamentais que controlam o uso do termo em periódicos feministas – constituindo-se portanto como uma análise do comportamento verbal –, em uma tentativa de descrever em quais condições as feministas consideram comportamento(s) como empoderados/empoderadores, se utilizando, para isso, de duas categorias principais: *empoderamento com base em estados internos* e *empoderamento com base no contracontrole*. Após esta revisão, o trabalho analisa, de acordo com a perspectiva behaviorista radical, como as categorias de comportamentos descritos pela literatura se coadunam com os objetivos expressos pelo movimento feminista.

Palavras-chave: empoderamento; feminismo; Behaviorismo Radical.

## ABSTRACT

The feminist movement, from its genesis, describes conditions of women throughout the world, highlighting the lack of equality of rights and conditions between genders. Alongside this description, feminism is active in proposing solutions to the problem of inequality between men and women. One of the ways often cited by feminists is *empowerment*, which refers to the awareness of inequality and also to overcoming it through conditions that free women, as a class of individuals, from the contexts in which they suffer the effects of discrimination. However, the term is often used to describe a wide range of conditions and actions that may or may not, according to critics of feminist tendencies, be liberating. Understanding empowerment as a set of human behaviors, this work reviews behavioral variables that control the use of the term in feminist journals - thus constituting an analysis of verbal behavior - in an attempt to describe under what conditions feminists consider these behaviors empowered/empowering, using two main categories for this: empowerment based on internal states and empowerment based on countercontrol. After this review, this work analyzes, according to the radical behaviorist perspective, how the categories of behaviors described in the literature fit the goals expressed by the feminist movement.

Keywords: empowerment; feminism; radical behaviorism.

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## 1. INTRODUÇÃO

### 1.1. O feminismo e suas relações com a Análise do Comportamento

Existem diversas definições do que viria a significar a palavra *feminismo*, que variam em complexidade, apontando para as várias dimensões do movimento. Para

5 Garcia (2011), o feminismo pode ser definido como

10 a tomada de consciência das mulheres como coletivo humano, da opressão, dominação e exploração de que foram e são objeto por parte do coletivo de homens no seio do patriarcado sob suas diferentes fases históricas, que as move em busca da liberdade de seu sexo e de todas as transformações da sociedade que sejam necessárias para este fim. Partindo desse princípio, o feminismo se articula como filosofia política e, ao mesmo tempo, como movimento social (p. 13).

A ensaísta feminista americana bell hooks<sup>1</sup> define o feminismo de forma ainda mais simples, colocando-o como um “movimento destinado a acabar com o

15 sexismo, a exploração sexista e a opressão” (hooks, 2000, p. 1). Os objetos sobre os quais se debruça a luta feminista estiveram, durante toda a sua história, em constante discussão. A experiência feminina com a desigualdade entre gêneros engendrou diversas tentativas de explicar e discorrer sobre sua situação em diferentes pontos da História, constituindo-se, ainda que como uma narrativa

20 fragmentada, dadas as próprias condições das mulheres (Nye, 1995), como um corpo teórico e epistemológico em crescimento até hoje.

Inicialmente, o movimento feminista se organizou em torno do direito ao voto, no início do séc. XIX, mas antes disso outras mulheres e homens já haviam começado a atentar para as diferenças entre os direitos dos gêneros, na esteira dos

25 ideais iluministas e humanistas que se desenvolveram desde a Revolução Francesa (Garcia, 2011). Desde então, o movimento passou por diversas fases, tendo focado questões relacionadas à desigualdade e às particularidades de cada gênero de diferentes formas e guardando estreitas relações com diversas correntes teóricas, filosóficas e políticas, como o liberalismo, o marxismo, o existencialismo e

30 a psicanálise (Nye, 1995). As sucessivas conquistas do movimento feminista ainda não foram suficientes para levar, no entanto, à tão sonhada igualdade, restando ao feminismo contemporâneo a tarefa de elaborar e responder aos anseios de

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<sup>1</sup> Pseudônimo da autora Gloria Jean Watkins (1952-presente). O mesmo é grafado com minúsculas por opção da autora, que diz preferir que sua mensagem tenha destaque em detrimento do seu nome (Enciclopedia Britannica, 2015).

mulheres que participam de diversos contextos e têm diferentes demandas decorrentes destes, como a realidade social e de classe, as questões raciais e a  
35 vivência da sexualidade e da identidade de gênero (Garcia, 2011).

Como movimento social e por trazer uma visão particular dos problemas das mulheres, o envolvimento com questões feministas pressupõe uma nova forma de agir no mundo, já que as mulheres são afetadas pelos atos que perpetuam a exploração sexista e a opressão feminina – partindo tanto dos homens, que se  
40 beneficiam diretamente da sociedade patriarcal, quanto das próprias mulheres, que reproduzem ações machistas já que crescem numa cultura que as ensinam a fazê-lo. Nas palavras de Thompson (2001), o feminismo “surge e continuamente retorna a problemas de valor, de bem ou mal, certo ou errado, do que vale a pena e do que é significativo ou não é” (p. 7).

45 As teorias feministas se desenvolveram ao redor dessa realidade multifacetada. Apesar do antropocentrismo sexista da sociedade também se refletir na construção de suas teorias, na psicologia também se desenvolveram tradições de estudo relacionadas ao movimento feminista, especialmente a partir da década de 70 (Dauder, 2003). O Behaviorismo Radical, no entanto, não participou  
50 ativamente da rediscussão feminista da ciência psicológica, sendo inclusive duramente criticado por feministas que, muitas vezes, reconheciam o behaviorismo como uma teoria monolítica, e endereçavam ao Behaviorismo Radical as mesmas críticas que eram feitas ao behaviorismo de Watson e às influências anteriores, como a de Thorndike (Ruiz, 1995; Dauder, 2003).

55 Uma breve revisão de literatura em periódicos de Análise do Comportamento revela que a produção articulando conceitos behavioristas radicais e teorias feministas é bastante recente e irregular ao longo dos últimos anos, sendo também restrita a poucas autoras e autores (Couto e Rezende, 2014). No entanto, já se pode perceber a existência de esforços nesse sentido e possibilidades de diálogo sendo  
60 exploradas. Algumas das compatibilidades já descritas são a visão de mundo contextualista (Ruiz, 1995, 1998; Ruiz & Roche, 2007), de acordo com a qual um ato (ou comportamento) se relaciona intrinsecamente ao contexto em que está envolvido; e, por conseguinte, a ênfase na determinação das ações humanas por fatores ambientais (contextuais, sociais), em detrimento de explicações

65 biologicistas, essencializantes e/ou internalistas (Ruiz, 1995,1998, 2003). Algumas das críticas do feminismo à psicologia e à filosofia são comuns também ao Behaviorismo Radical. Uma delas se dirige à noção de livre-arbítrio: o excessivo foco no indivíduo como iniciador das ações por muitas das correntes da psicologia contribuiria para ocultar os determinantes sociais das ações humanas, o que  
70 enfraqueceria a discussão do papel destes determinantes numa cultura menos sexista para as feministas, e obscureceria as possibilidades de análise e de intervenção para behavioristas radicais. Outra crítica comum é feita ao ideal de neutralidade do cientista: para as feministas, a ciência é produzida de acordo com o viés sexista das sociedades das quais cientistas fazem parte, e seu comportamento  
75 é produto da interação entre variáveis culturais (Ruiz, 1995, 1998, 2003; Wolpert, 2005; Ruiz & Roche, 2007). Também se pode destacar a importância que o feminismo dá à linguagem como fator de influência sobre as ações de homens e mulheres – algo que o Behaviorismo Radical discute por meio da noção de comportamento verbal, e deste como também determinado por múltiplos fatores  
80 (Ruiz, 1995, 1998, 2003).

Além dos pontos de convergência entre as duas teorias, a literatura já começa a apontar questões que ainda podem ser discutidas de um ponto de vista behaviorista radical dentro do feminismo. Ruiz (1998) destaca o conceito de agência pessoal – a noção de que uma pessoa pode, em certa medida, superar o contexto  
85 do qual faz parte e agir conscientemente, algo que não está muito bem definido no feminismo e pode estar relacionado a um dualismo pessoa-situação latente nas teorias que o embasam. Por sua vez, o Behaviorismo Radical também se beneficiaria, possivelmente, de um ponto de vista feminista na discussão, por exemplo, dos valores que norteiam sua prática científica e o ideal de sobrevivência  
90 das culturas como valor último (Ruiz & Roche, 2007; Ruiz, 2013). A questão de gênero é frequentemente uma variável “invisível” para o Behaviorismo Radical na explicação do comportamento humano (Ruiz, 2003), sendo pouco considerada na determinação do comportamento do cientista – e está ausente mesmo do planejamento da cultura considerada ideal, assim como questões relacionadas à  
95 raça e classe social, no projeto original de Skinner em *Walden Two* (Wolpert, 2005).

Sabe-se, também, que a participação feminina no desenvolvimento da própria análise do comportamento é influenciada por questões de gênero, já que existem

várias diferenças entre homens e mulheres nas publicações, nas áreas a que se dedicam e nos cargos que ocupam. Mulheres costumam ocupar posições consideradas de menor prestígio nas associações, recebendo menos convites para participações de maior destaque nos eventos da área do que homens; além de estarem em maior número na área aplicada, também de menor projeção entre seus pares (diferenças demonstradas e discutidas em Poling et al., 1983; Myers, 1993; McSweeney & Swindell, 1998; McSweeney, Donahoe & Swindell, 2000; McSweeney & Parks, 2002; Simon, Morris & Smith, 2007). No Brasil, como sublinha Keller (2012), a história da Análise do Comportamento é diretamente ligada a uma variedade de grandes nomes femininos – Maria Amélia Matos, Carolina Bori, Margarida Windholz, Rachel Rodrigues Kerbauy, entre outras –, e o desenvolvimento da abordagem no Brasil deve em muito à incansável atividade de tais nomes na difusão da formação em Análise do Comportamento. No entanto, tal atividade não se refletiu no desenvolvimento de um campo local em estudos de gênero behavioristas radicais, como é possível deduzir pelos resultados escassos em língua portuguesa já apontados por Couto e Rezende (2014).

Dado que o gênero é pouco discutido na Análise do Comportamento, descobrir quais seriam os impactos de uma revisão da teoria behaviorista radical incluindo tal fator é ainda uma tarefa a ser realizada, e cujas consequências ainda são incertas. Porém, com o crescimento e relevância dos estudos de gênero, pode-se dizer que ignorá-los seria uma perda tanto para a área feminista quanto para a Análise do Comportamento (Ruiz, 1998). Um exemplo é o campo de estudos sobre a cultura, em franco crescimento na análise do comportamento – e que, mais do que um interesse teórico, também projeta possibilidades de planejamento cultural que devem incluir uma discussão sobre a redução das desigualdades (Biglan & Cody, 2013). Uma discussão como essa, necessariamente, passará por uma análise de quais desigualdades estão sendo percebidas ou não pelos cientistas do comportamento, dado que tal percepção é influenciada pelo *background* cultural desses cientistas, de discurso majoritariamente ligado ao homem branco e heterossexual (Ruiz, 1998; Wolpert, 2005).

Outro exemplo de campo de estudos que possibilita intersecções entre as duas teorias é a ética feminista. Como aponta Thompson (2001), o feminismo realiza uma análise crítica das ações humanas e de como estas impactam na



superação de uma sociedade opressora para as mulheres. O feminismo não apenas descreve a sociedade em termos da discriminação sexista, mas também prescreve ações tendo um objetivo: o fim dessa exploração baseada na discriminação. No entanto, nem sempre as direções de tais ações são claras, tanto para o indivíduo  
135 que busca agir de acordo com os pressupostos feministas como para o feminismo enquanto movimento. Mesmo os objetivos do feminismo diferem de acordo com a perspectiva adotada, sendo que este se multifacetou em diversos campos, como o feminismo radical, o feminismo interseccional e o feminismo liberal, cada um com pressupostos e enfoques distintos (Garcia, 2011). A discussão ética behaviorista  
140 radical, ao primar pela clareza de objetivos com base no método científico (Castro & De Rose, 2008), bem como explorar as discussões no campo dos valores (Ruiz & Roche, 2007), pode trazer novos elementos às discussões internas ao movimento.

A discussão relacionada à mudança de condições em que vivem as mulheres na sociedade também remete ao conceito de *contracontrole*. Alterar as  
145 contingências que afetam diferencialmente o comportamento de homens e de mulheres, destacando as desvantagens dessa diferenciação, envolve o desvelamento do controle aversivo e das diversas táticas empregadas para manter tais desvantagens, algo que Skinner (1971) discutiu sob a égide do contracontrole. Explicitar o controle nas relações entre homens e mulheres levaria, então, à reflexão  
150 sobre como este contracontrole poderia ser exercido e como a Análise do Comportamento poderia auxiliar num projeto de sociedade mais igualitária entre gêneros. Algumas reflexões referentes à noção de contracontrole e de como esta se relaciona aos objetivos do movimento feminista serão apresentadas neste trabalho (ver seção 3.3).

Percebemos, portanto, que a interface entre as teorias feministas, o  
155 Behaviorismo Radical e a Análise do Comportamento requer esforços de uma agenda de estudos que pode lançar diversas questões a abordar, e que as bases dessa interface estão ainda em construção apenas há pouco mais de uma década – o que, ao mesmo tempo em que denota as dificuldades a serem enfrentadas na  
160 construção desse diálogo, também atesta a necessidade de iniciá-lo e a urgência de trazê-lo para a comunidade behaviorista radical.

## 1.2. Epistemologia feminista: considerações sobre estudar questões das mulheres

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A Análise do Comportamento tradicionalmente confere grande importância à discussão sobre epistemologia e metodologia. Mesmo o Behaviorismo é um movimento que, em última análise, nasce de um debate crítico sobre os métodos em Psicologia (Watson, 1913). Décadas após a proposição de suas bases filosóficas e seus métodos de escolha, com especial destaque para o Behaviorismo Radical e o método experimental (Andery, 2010), ainda há espaço para encampar críticas à forma pela qual se produz conhecimento na área, que refletem, por exemplo, desequilíbrio entre a valorização da pesquisa conceitual e de outros métodos considerados científicos por excelência (Laurenti, 2012). Aqui, podemos incluir a discussão feminista sobre a produção de conhecimento e como ela se aplica à filosofia behaviorista radical e à análise do comportamento.

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Com a conclusão apresentada pelo movimento feminista de que a sociedade privilegia os homens, os questionamentos se voltam também para a produção de conhecimento nessa mesma sociedade e de como ela foi e é reflexo dos valores e problemas julgados importantes por essa parcela da população. As teóricas feministas, então, passaram ao escrutínio desses modos de produção de conhecimento e de como estes podem contemplar as mulheres. Surge, então, a epistemologia feminista como disciplina que reúne tais questionamentos.

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A epistemologia feminista se assenta nas seguintes perguntas fundamentais: dadas as notáveis diferenças entre homens e mulheres, existem meios de produzir conhecimento fundamental e/ou distintamente femininos? E, se sim, quais seriam tais meios e por que estes podem ser assim caracterizados? (Harding & Hintikka, 1983). Harding (1987) pondera que, em geral, os métodos utilizados pelas feministas em pesquisa são fundamentalmente os mesmos nas ciências humanas e sociais – observação de comportamento, ouvir (e interrogar) informantes, examinar pistas e registros históricos. Portanto, a diferença não estaria na utilização de métodos construídos pela ciência encampada por homens, e sim em algo que os subjaz; então, as perguntas a serem feitas se referem à forma com que esses métodos são aplicados e que vieses eles apresentam em cada contexto, tornando a tarefa da pesquisadora observar, sempre, quais vozes estão sendo silenciadas na produção de conhecimento. De forma complementar, Rago (1998) destaca que

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mesmo os posicionamentos da epistemologia feminista em língua inglesa e francesa, de origens tão tradicionalmente colocadas como as primeiras fontes a serem consultadas, dada a robustez da produção nestas línguas, podem ser questionadas a partir dos próprios problemas levantados por essa disciplina, já que a vida das mulheres em culturas ocidentais do sul e da América Latina, incluindo aí a vivência das brasileiras, pode trazer novas perspectivas acerca da produção de conhecimento por mulheres – permitindo falar, portanto, de várias epistemologias feministas.

Podemos colocar a filosofia do Behaviorismo Radical entre os modos de produção do conhecimento que foram construídos por homens - afinal, B. F. Skinner, teórico behaviorista radical de maior projeção, era um homem, e a maioria dos seus colegas de renome e interlocutores na área também o eram. As preocupações referentes à forma com que as mulheres viviam na época aparecem pouco na obra de Skinner, que, observador do comportamento que era, se valeu da proximidade de mulheres importantes da sua vida – sua esposa e filhas – para atentar para as condições das mulheres em uma breve passagem da apresentação de *Walden Two* (1948) republicada na década de 1970:

The dissatisfactions which led me to write *Walden Two* were personal. I **had seen my wife and her friends struggling to save themselves from domesticity, wincing as they printed ‘housewife’ in those blanks asking for occupation.** Our older daughter had Just finished first grade, and there is nothing like a first child’s first year in school to turn one’s thoughts to education. (Skinner, 1948/1976, p. V, grifo nosso)

Dittrich (2004) retoma passagens de *Walden Two* em que Frazier, o alter ego de Skinner na comunidade apresentada no livro, expressa a preocupação de planejar práticas que promovam a igualdade entre os sexos, especialmente no que concerne às questões relacionadas ao trabalho e à criação dos filhos – o que pode permitir inclusive considerar *Walden Two* como uma obra visionária do ponto de vista feminista, dada a época de sua publicação original. No entanto, tais passagens são escassas e restritas a tais temas, e não chegam a avançar sobre outras problemáticas tratadas pelas feministas, a exemplo da expressão da sexualidade, da representatividade racial e da vivência das mulheres enquanto vozes ativas na construção daquela comunidade, conforme apontado por Wolpert (2005), que também chama a atenção para a falta de personagens femininas importantes no livro.

Ruiz e Roche (2007) refletem que a construção da Análise do Comportamento não pode se furtar à discussão de quais valores subjazem às nossas investigações e práticas. A pretensa neutralidade científica não combina com os questionamentos de Skinner sobre o que devemos fazer enquanto cientistas, pois *o que fazer* com o conhecimento produzido é uma questão eminentemente política (Lopes & Laurenti, 2016). Dito isso, a escolha de temáticas e os caminhos que levam a elas devem estar, no mínimo, claros para quem pesquisa e, quanto possível, claros para quem lê a pesquisa e para as pessoas a quem interessa o produto da pesquisa.

Neste trabalho, optamos por privilegiar trabalhos de periódicos feministas, em sua maioria de autoras, no intuito de privilegiar o conhecimento produzido pelo feminismo como fonte. Dado que o feminismo é um movimento plural e horizontal, a opção de realizar uma revisão de literatura extensa ao invés de fundamentar a análise em poucas autoras ou mesmo em textos da literatura científica geral tem como objetivo oferecer um panorama amplo da produção de conhecimento feminista.

### **1.3. Um conceito relevante para o feminismo: o *empoderamento***

Definir qualquer termo utilizado pelo feminismo é uma tarefa difícil. O feminismo é um campo de estudos em constante construção, por se valer de matrizes teóricas prévias bastante diversas sem, no entanto, se limitar a uma releitura das mesmas, e por adotar enfoques diferentes a depender da linha teórica utilizada. Isso se reflete em uma instabilidade das categorias utilizadas para descrever os fenômenos que lhe são importantes, que é considerada necessária para manter o debate (Harding, 1993). No entanto, um termo de uso frequente pode ser destacado para a discussão dos objetivos feministas: o *empoderamento*.

O seu uso é multifacetado, tendo surgido na prática dos movimentos feministas, passado a ser discutido na teoria acadêmica e ganhado uma série de interpretações diferentes, não necessariamente feministas. Ele parece ser tanto um produto, um objetivo último, quanto um processo que leva as mulheres à autonomia (Sardenberg, 2012).

O empoderamento se refere basicamente a três aspectos da ação feminina: 265 questionamento da ideologia patriarcal, transformação das estruturas e instituições que reforçam e mantêm essa ideologia e a criação das condições para que ambos sejam feitos pelas mulheres, em especial pelas mais pobres (Sardenberg, 2012). Ele se refere, em última análise, aos meios concretos pelos quais cada mulher pode se libertar de um contexto opressor ou à libertação desse contexto em si, 270 carregando em sua definição uma tensão entre aspectos individuais e coletivos – sendo criticado inclusive por feministas, por apresentar por vezes um viés excessivamente focado nas liberdades individuais em detrimento da liberdade das mulheres enquanto classe de indivíduos (Sardenberg, 2008). Não existe consenso sobre o termo, e ele é usado por vezes indiscriminadamente para falar de ações que 275 não necessariamente têm objetivos últimos libertadores, segundo análises de algumas correntes feministas (Sardenberg, 2008). Um exemplo particularmente discutido é o empoderamento sexual. Tomando como base o anseio feminista de que todas as mulheres possam exercer sua sexualidade como desejarem, a mídia e a sociedade retratam a “mulher empoderada sexualmente” como a mulher que 280 consome produtos que a deixam sexy, desejável, sem se importar com concepções moralistas – mas o modelo a ser imitado aí é o de uma mulher heterossexual, que nunca recusa uma relação sexual e que se veste e se porta de acordo com um ideal de sexualidade bastante específico; em última análise, algo vantajoso para o gênero masculino (Gill, 2008).

285 Uma análise behaviorista radical dos usos do termo *empoderamento* na literatura feminista requer, inicialmente, uma revisão das menções correntes ao termo, identificando quais comportamentos o compõem e quais variáveis controlariam seu uso nas teorias feministas. A variedade de acepções provavelmente estará de acordo com a também variada matriz filosófica do 290 feminismo, o que deverá resultar em diferentes perspectivas sobre que comportamentos estão envolvidos na descrição e na promoção do empoderamento, algumas delas mais ou menos próximas da matriz teórica do Behaviorismo Radical. Além disso, tal análise possibilita a discussão sobre a interação entre aspectos ontogenéticos e culturais nas ações feministas voltadas à superação do sexismo e o 295 impacto da utilização do termo *empoderamento* nas prescrições feministas. A noção behaviorista radical de comportamento enquanto interação organismo-ambiente

pode contribuir para um maior entendimento do comportamento feminino nos termos feministas e, mais ainda, contribuir para o delineamento de intervenções culturais orientadas pela Análise do Comportamento - o que, desde Skinner, se configura  
300 como um dos objetivos da ciência fundamentada pelo Behaviorismo Radical (Skinner, 1971).

## 2. MÉTODO

305 O presente delineamento metodológico se baseia na proposta desenvolvida por Tourinho (2006) para a pesquisa em Análise do Comportamento. Descrita pelo autor como um dos pilares da abordagem, a análise conceitual não apresenta, no entanto, uma unidade metodológica, nem soluções que sejam aplicadas uniformemente por todos os pesquisadores que se dispõem a realizá-la. Isto posto, 310 as decisões metodológicas tomadas em um trabalho de análise conceitual devem ser explicitadas e defendidas em sua pertinência - sem, no entanto, prescindir de uma sistematização que preze pela clareza das mesmas.

Tourinho (2006) aponta cinco passos para o desenvolvimento da pesquisa em Análise do Comportamento, a saber: definição do problema de pesquisa; 315 especificação das informações relevantes; seleção do material de interesse; levantamento das informações e tratamento das informações. Tal proposta foi retomada e adaptada em trabalhos posteriores, a exemplo de Brunkow (2014). Além de tal proposta, foram consideradas diretrizes metodológicas para pesquisa conceitual descritas em Laurenti e Lopes (2016), especialmente no tocante à 320 seleção dos trechos para análise na etapa de levantamento das informações. A proposta de pesquisa conceitual sugerida por estes autores, no entanto, não foi integralmente utilizada, dadas as dificuldades para aplicá-la devido à quantidade de textos analisados e o uso de textos de autores de matrizes epistemológicas diversas.

325 Neste trabalho, as propostas metodológicas citadas acima foram retomadas e adaptadas, a fim de servir adequadamente aos objetivos do trabalho. As etapas são descritas a seguir.

### 2.1. Definição do problema de pesquisa

330 A pesquisa objetiva, primeiramente, elencar quais comportamentos são caracterizados pela literatura feminista como *empoderados* ou *empoderadores*, constituindo, portanto, um levantamento bibliográfico do registro da resposta verbal *empoderamento* e suas semelhantes topográficas, bem como das condições em que ocorre sua emissão nas publicações feministas analisadas.

335 A realização deste primeiro objetivo dará subsídios para a consecução do  
segundo: serão discutidas, em termos analítico-comportamentais, categorias mais  
comuns de comportamentos julgados pelo feminismo como *empoderados* ou  
*empoderadores* e quais as relações de tais comportamentos com os objetivos  
expressos pelo movimento feminista em relação à libertação das mulheres de  
340 práticas culturais que as oprimem, enquanto coletivo.

## 2.2. Especificação das informações relevantes

O trabalho se inicia com a revisão dos usos do termo *empoderamento* na  
literatura feminista recente, com o objetivo de identificar a quais comportamentos o  
345 movimento se refere quando utiliza tal termo para defini-los.

As fontes de informação que serviram como base a este estudo se dividem em  
dois campos principais: 1) textos que versem sobre teoria e epistemologia do  
feminismo e seus principais conceitos; 2) textos sobre teoria e epistemologia  
behaviorista radical, especialmente quando relacionados às discussões sobre  
350 feminismo.

## 2.3. Seleção do material

Uma dificuldade na seleção de material da literatura feminista para o presente  
trabalho é o fato de não existirem, até o presente momento, bases de dados de livre  
355 acesso que contenham apenas periódicos sobre estudos feministas. O termo  
*empoderamento* é utilizado também em outros referenciais dentro das Ciências  
Humanas; portanto, uma pesquisa utilizando apenas tal termo como palavra-chave  
retorna textos com usos diversos, não necessariamente de autoras feministas. Para  
tentar tornar a pesquisa representativa do uso do termo apenas por autoras  
360 comprometidas com a produção de conhecimento feminista, uma opção é recorrer  
aos periódicos de estudos feministas disponíveis *online* em português e em inglês.  
Embora ainda não existam bases de dados específicas do tema e livres, algumas  
entidades organizam listas de periódicos sobre feminismo. Uma delas é a lista da  
seção de "Estudos de Mulheres e Gênero" da *Association of College & Research*



365 *Libraries* (2008), que conta com periódicos em inglês listados em pelo menos três  
indexadores da área de Ciências Humanas. Outra lista é a publicada pelas editoras  
da Revista Feminismos, ligada ao Núcleo de Estudos Interdisciplinares sobre a  
Mulher (NEIM-UFBA), que conta com títulos em português, espanhol e inglês  
(2013). Além dessas listas, existem bases de dados de estudos feministas e de  
370 gênero compiladas por programas de pós-graduação ao redor do mundo, sendo a  
maioria deles, no entanto, de acesso restrito aos pesquisadores ligados aos  
mesmos programas; ou listas de fontes que compreendem não apenas periódicos  
científicos, mas também livros, revistas, *sites* e *blogs* feministas que não sejam  
revisados por pares – que, embora importantes na construção de um conhecimento  
375 popular e dinâmico como é o conhecimento feminista, carecem de critérios claros  
para publicação. Embora a utilização de listas ao invés de bases de dados de  
Ciências Humanas apresente limitações, a opção pelas primeiras se justifica pela  
necessidade de representatividade de um campo específico ainda em formação.

Para a seleção dos artigos na área do feminismo, foram incluídos na  
380 pesquisa todos os periódicos revisados por pares presentes em pelo menos uma  
das duas listas acima citadas, publicados nos últimos 10 anos (incluindo, portanto,  
publicações de 2006 até o presente ano), e disponíveis no Portal de Periódicos  
CAPES. Além destes, foi incluído um periódico de conhecimento da autora deste  
trabalho que não constava em nenhuma das listas (*Feminism & Psychology*) por sua  
385 pertinência para o trabalho aqui realizado. Foram excluídos todos os periódicos que,  
embora presentes nas listas, se caracterizassem por (1) não apresentar a prática de  
revisão por pares claramente explicitada na política editorial; (2) publicar apenas  
trabalhos sobre temas específicos sob a perspectiva feminista (periódicos sobre  
artes e literatura, saúde, religião, dentre outros).

390 Nos periódicos que dispõem de pesquisa automatizada, a busca foi feita por  
palavras-chave, enquanto nos que não dispõem de tal recurso a busca foi realizada  
de forma manual, pelas mesmas palavras-chave, em todos os números do período  
citado, cujos artigos/resumos dos artigos estejam disponíveis no *site* da publicação.  
Os critérios de seleção em ambos os casos são: 1) presença das palavras  
395 empoderamento/*empowerment* no título, resumo e/ou lista de palavras-chave do  
artigo; 2) presença de definição/discussão de tais palavras no corpo do artigo. No  
caso dos artigos que não dispunham de resumo, foram lidos e excluídos aqueles

cujas menções ao termo *empoderamento* não eram acompanhadas da identificação de condições contextuais relacionadas ao seu uso.

400 Foram excluídos também (1) resenhas de obras literárias, artísticas ou científicas; (2) entrevistas com autoras e autores, ou textos autobiográficos; 3) editoriais ou comentários das editoras e editores dos periódicos. Com isso, se privilegiou a análise de textos teórico-conceituais que analisavam o uso do termo *empoderamento* e textos aplicados, que usavam o termo para descrever  
405 comportamentos das participantes das pesquisas relatadas.

Todos os periódicos revisados estão presentes na Tabela 1.

Tabela 1

*Lista de periódicos sobre feminismo incluídos nesta revisão*

	<b>Periódico</b>	<b>Período de publicação</b>	<b>Instituição</b>	<b>Filiação da chefia do corpo editorial<sup>a</sup></b>
1	Affilia: Journal of Women and Social Work	1986-atual	Association with Women and Social Work (EUA)	University of Maryland (EUA)
2	Caderno Espaço Feminino	1994-atual	Universidade Federal de Uberlândia	
3	Cadernos Pagu	1993-atual	Universidade Estadual de Campinas	
4	Estudos Feministas	1992-atual	Universidade Federal de Santa Catarina	
5	Feminist Studies	1972-atual	Publicação independente	
6	Feminist Teacher	1984-atual	University of Illinois	
7	Feminist Theory	2000-atual	Publicação independente	Newcastle University, University of London, University of Kent, Lancaster University (Reino Unido)
8	Feminism & Psychology	1991-atual	Publicação independente	Murdoch University (Austrália), University of Umea (Suécia), University of Calgary (Canadá), University of South Africa (África do Sul), Aberystwyth University (País de Gales)
9	Frontiers: a Journal of Women Studies	1975-atual	Ohio State University	Oakland University (EUA)
10	Gender & Society	1987-atual	Publicação independente	
11	Gender Issues	1980-atual	Publicação independente	
12	Gênero na Amazônia	2012-atual	Universidade Federal do Pará	Villanova University (EUA)
13	Hypatia: a Journal of Feminist Philosophy	1986-atual	Publicação independente	
14	Journal of Women's History	1989-atual	Johns Hopkins University	

15	La Aljaba, segunda época: Revista de Estudios de La Mujer	1996-2013	Universidad de La Pampa/Universidad de Luján/Universidad de Comahue
16	Meridians: Feminism, Race, Transnationality	2000-atual	Indiana University
17	Psychology of Women Quarterly	1976-atual	American Psychological Association (Division 35)
18	Revista Ártemis	2004-atual	Universidade Federal da Paraíba
19	Revista Gênero	2000-atual	Universidade Federal Fluminense
20	Social Politics	1994-atual	Oxford University
21	Women's Studies Quarterly	1973-atual	Feminist Press at the City University of New York

<sup>a</sup> Apenas para publicações independentes (produzidas por coletivos de autoras feministas e não filiadas diretamente a nenhuma universidade, embora indexadas). Nestes casos, optou-se por citar a filiação da chefia do corpo editorial para destacar o caráter acadêmico do periódico em questão.

Além dos artigos selecionados pertencentes aos periódicos acima, a interpretação dos trechos selecionados da literatura feminista teve o auxílio de textos que discutam o Behaviorismo Radical, a exemplo das obras de B. F. Skinner, dada a sua relevância quanto ao tema em foco neste estudo, bem como de outros textos de conhecimento da autora sobre análise conceitual e análise comportamental da cultura.

## 2.4. Levantamento das informações

Todos os trechos que se referiram à resposta verbal *empoderamento*, incluindo descrições de comportamentos *empoderadores* ou *empoderados*, e prescrições de comportamentos que poderiam ser descritos como *empoderamento* – incluindo os trechos que reúnam descrições ou exemplos, hipotéticos ou reais, de intervenções que visem a emissão de comportamentos ditos *empoderados* – foram selecionados e registrados em uma tabela. Os trechos foram avaliados pela relação com a resposta verbal de radical *empod-* ou *empow-*, sendo, portanto, topograficamente variados em relação à sua extensão.

A categorização foi realizada nesta tabela, com o uso da letra S (*state/sense*) quando o trecho pertencia à categoria *empoderamento com base em estados internos* e da letra C (*countercontrol*) quando o trecho foi categorizado como pertencente ao *empoderamento com base no contracontrole*, conforme detalhamos

a seguir. As tabelas com os trechos analisados se encontram disponíveis no Apêndice C deste trabalho.

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## 2.5. Tratamento das informações

Para a consecução dos objetivos expostos, os trechos selecionados e registrados que forneceram indícios das condições contextuais em que são emitidas respostas verbais com o radical *empod-* (*empoderado/a*, *empoderador/a*,  
440 *desempoderado/a*, entre outras respostas de topografia semelhante e suas respectivas versões em inglês) foram julgados de acordo com duas categorias principais, emergentes a partir da leitura dos artigos: *empoderamento com base em estados internos* – comportamentos que foram relatados ou observados e que são característicos do empoderamento (*empoderados* ou *empoderadores*) por sua  
445 relação com sentimentos ou pensamentos das mulheres – ou *empoderamento com base no contracontrole* – comportamentos que seriam característicos do empoderamento (*empoderados* ou *empoderadores*) por suas consequências relacionadas à oposição a práticas de controle, quando emitidos pelas mulheres.

Posteriormente, foram identificadas as relações entre o uso feminista do  
450 termo e as discussões promovidas na literatura analítico-comportamental, a fim de avaliar se tais usos se coadunam com os objetivos expressos na promoção do empoderamento, conforme o termo é usado pelo movimento feminista. A discussão se fundamenta nas categorias utilizadas no estudo para, a partir daí, discutir quais implicações a definição de *empoderamento* com base em estados internos ou no  
455 contracontrole tem para a consecução dos objetivos do movimento feminista.

### 3. RESULTADOS E DISCUSSÃO

#### 3.1. Artigos revisados na literatura feminista

A revisão em periódicos feministas, após aplicados os critérios de seleção por palavras-chave discutidos na seção Método, retornou 177 artigos que utilizam o termo *empoderamento*. Entre os artigos selecionados de acordo com os primeiros critérios de busca foram realizadas exclusões adicionais, quando a leitura tornou evidente que os textos não seriam úteis para o trabalho. Por exemplo, Barroso e Farias (2014) não se dedicaram a discutir o empoderamento de forma consistente, citando o termo apenas no resumo, sem mencioná-lo novamente no decorrer do artigo. Tendo sido a busca realizada nos sistemas de pesquisa próprios de cada periódico, tais exclusões se tornaram necessárias pois, mesmo com o uso das palavras-chave, alguns dos textos não apresentavam resumos ou traziam menções insuficientes à palavra *empoderamento*, razão pela qual a exclusão se deu após breve leitura dos artigos. Finalmente, após a primeira seleção por palavras-chave, utilizando os critérios de exclusão mencionados na seção Método e as exclusões adicionais, restaram 126 artigos para a presente análise. Com as exclusões, um dos periódicos foi eliminado por não retornar nenhum texto que cumprisse os critérios (*La Aljaba*); este periódico também era o único em língua espanhola, restando apenas periódicos em português e inglês.

A Tabela 2 apresenta o total de artigos incluídos nesta revisão, por periódico.

Tabela 2

Quantidade de artigos incluídos para revisão por periódico

	Periódico	Artigos selecionados para revisão
1	Affilia: Journal of Women and Social Work	19
2	Caderno Espaço Feminino	2
3	Cadernos Pagu	1
4	Estudos Feministas	2
5	Feminist Studies	5
6	Feminist Teacher	14
7	Feminist Theory	3
8	Feminism & Psychology	13
9	Frontiers: a Journal of Women Studies	14

10	Gender & Society	6
11	Gender Issues	7
12	Gênero na Amazônia	2
13	Hypatia: a Journal of Feminist Philosophy	2
14	Journal of Women's History	2
15	La Aljaba, segunda época: Revista de Estudios de La Mujer	0
16	Meridians: Feminism, Race, Transnationality	1
17	Psychology of Women Quarterly	14
18	Revista Ártemis	2
19	Revista Gênero	2
20	Social Politics	6
21	Women's Studies Quarterly	9
<b>Total</b>		<b>126</b>

Foram selecionados para análise, ao total, 916 trechos dentro dos textos incluídos na revisão, sendo 80 trechos em português e 836 trechos em inglês. Dentre esses, 301 trechos (32,9%) foram caracterizados como *empoderamento com base em estados internos* e 399 trechos (43,5%) como *empoderamento com base no contracontrole*. Restaram 216 trechos (23,6%) que não se encaixaram em nenhuma das duas categorias – como os que se referiam a nomes de programas (a exemplo de Jones e Mattingly (2016), que usava a denominação *empowerment-based self-defense* para um programa de ensino de autodefesa para mulheres); trechos onde a palavra *empoderamento* e derivadas eram utilizadas para caracterizar aspectos metodológicos internos ao texto; ou ainda trechos que não traziam contextualização suficiente para inferir quais variáveis levavam à sua emissão naquele momento. Tais trechos não categorizados foram eliminados da análise final, restando, portanto, 700 trechos que fundamentaram as seções seguintes deste trabalho.

Um exemplo de categorização, a seguir, é demonstrado no texto de Smith (2006), sobre um programa de serviço social que atendia mães que perderam a guarda dos filhos por vício em substâncias, tendo o empoderamento como foco deste programa. O seguinte trecho se concentra no empoderamento como parte de uma estratégia de empatia, cujo objetivo era fazer com que as mulheres atendidas não se sentissem culpadas pela perda da guarda das crianças e então as

empoderasse como mães – fazendo parte da categoria S (*empoderamento com base em estados internos*):

505 “An understanding and greater awareness of the shame, guilt, loss of hope,  
and frustration that these mothers feel is critical to the success of their  
treatment. These finding provide greater insights into the process of losing  
one’s children and being identified as being “unfit.” A greater awareness and  
sensitivity to this process will, it is hoped, provide an increased level of  
510 empathy and a stronger drive for empowering these women in their recovery  
process.” (Smith, 2006, p. 456)

Já o trecho seguinte, do mesmo texto e da mesma autora, se concentra no desenvolvimento de estratégias de empoderamento dentro dos programas de cuidado a tais mulheres, sendo classificado como parte da categoria C (*empoderamento com base no contracontrole*):

515 “Increasing sensitivity and knowledge about addiction were identified with  
the enactment of the ASFA (1997). This new law allocated funds for states  
to provide increased substance abuse training for child welfare service  
providers—training in which sensitivity and empowerment and  
520 understanding the experiences of mothers in the system would fit well.  
Research on the facilitation of this new training and whether it includes a  
strong sensitivity component would be helpful in examining where the  
system is in its effort to increase knowledge of addiction and recovery.  
Including an empowerment-based sensitivity component in this training  
525 would work to address the obstacles to family reunification that were  
expressed by the women in this study.” (Smith, 2006, p. 456)

Tal trecho coloca como estratégia de empoderamento aquela que tem como objetivo ensinar às mulheres a lidar com o vício em substâncias para, então, estar novamente perto de toda a família – em outras palavras, o poder, ou controle, que foi dado ao Estado de decidir os rumos da família volta a ser da mulher. Embora  
530 sentimentos relacionados à reunião da família sob tutela da mulher possam ser eliciados na situação retratada, a descrição acima concentra-se na construção de estratégias como cerne do empoderamento, e não nestes sentimentos como critério para julgar a transferência de poder do Estado novamente às mulheres.

A Tabela 3 demonstra a quantidade de trechos por categoria, por periódico.

535 Tabela 3

Quantidade de trechos das categorias S e C, por periódico

	Periódico	Categoria S	Categoria C	Sem categoria
1	Affilia: Journal of Women and Social Work	36	102	30
2	Caderno Espaço Feminino	0	18	3
3	Cadernos Pagu	0	3	0

4	Estudos Feministas	1	5	4
5	Feminist Studies	11	5	11
6	Feminist Teacher	30	32	30
7	Feminist Theory	13	4	8
8	Feminism & Psychology	50	24	9
9	Frontiers: a Journal of Women Studies	33	40	22
10	Gender & Society	5	43	13
11	Gender Issues	27	8	16
12	Gênero na Amazônia	0	18	0
13	Hypatia: a Journal of Feminist Philosophy	13	3	0
14	Journal of Women's History	0	10	6
15	Meridians: Feminism, Race, Transnationality	4	1	2
16	Psychology of Women Quarterly	45	25	28
17	Revista Ártemis	0	8	0
18	Revista Gênero	0	17	3
19	Social Politics	22	21	20
20	Women's Studies Quarterly	11	12	11
<b>Total</b>		<b>301</b>	<b>399</b>	<b>216</b>

Algo notado a partir da tabulação dos dados é a concentração da categoria S nos periódicos em língua inglesa – em português, apenas um trecho dos 80 analisados foi classificado como pertencente a esta categoria. No entanto, o volume de publicações de língua inglesa e língua portuguesa analisado foi bastante desigual (115 em inglês, 91,3% das publicações; contra apenas 12 em português, 9,5% das publicações); além disso, um volume considerável de trechos foi excluído da análise final (216), tornando difícil estimar as razões da diferença encontrada.

Nas seções seguintes, serão exploradas as relações encontradas na literatura pesquisada entre empoderamento, estados internos e estratégias de contracontrole.

### 3.2. Empoderamento com base em estados internos

Os 301 trechos identificados como parte da categoria *empoderamento com base em estados internos* consideram, em geral, comportamentos relacionados à expressão verbal de sentimentos das mulheres estudadas como característicos do processo de empoderamento, ou descrições verbais das mulheres como



empoderadas em determinado contexto a partir do momento em que elas adquirem  
 555 consciência do controle exercido por práticas culturais patriarcais.

Em alguns casos, a literatura permitia presumir mudanças nos contextos em  
 que as mulheres viviam que poderiam ser responsáveis pelos sentimentos descritos  
 como relacionados ao empoderamento. Mesmo assim, a palavra empoderamento  
 surgia sob controle dos sentimentos que as mulheres relatavam, a exemplo de  
 560 Nasrabadi (2014), que discute a participação feminina no movimento estudantil à  
 época da revolução iraniana:

Within the parameters of gender sameness, some women  
 experienced novel **feelings of empowerment and belonging**. Soosan  
 came to the United States in 1978 and quickly became immersed in the  
 565 Iranian student Left in Berkeley. After the revolution, she would spend  
 almost a year in prison in Iran and narrowly escape execution. Soosan  
 remembered her participation in the ISA as “really one of my best times that  
 I had in my life.” She smiled when she recalled “that passion of doing  
 something” collectively. “We were so equal,” she said. “I could be news  
 570 leader or a man could be.” (Nasrabadi, 2014, p. 133)

Em outros textos, a relação com o empoderamento é descrita pelas autoras  
 como parte dos sentimentos que as mulheres descrevem ter em contextos que, de  
 alguma forma, desafiam as normas relacionadas ao comportamento que é esperado  
 na sociedade pelas mulheres. Medved (2009), em um artigo no qual relata  
 575 entrevistas com mulheres que são provedoras financeiras das suas famílias  
 (*breadwinning mothers*), destaca sentimentos de felicidade destas mulheres por  
 fornecer bons exemplos às suas filhas como característicos do empoderamento,  
 atrelados à construção da identidade de boas mães:

In other passages, hopes for future gender-role changes were also  
 580 positioned as the result of mothers’ acts and identities of breadwinning: “Oh,  
 gosh, my girls have such a strong father figure at home. . . . That is going to  
 make such a difference in their lives. . . . You just can’t put a price on that. I  
 mean, I know they’re getting, they’re going to be strong girls because I’m a  
 strong mom that believes they can do whatever they want to.” **A strong**  
 585 **sense of self** as a breadwinning mother is constructed as having a direct  
 affect on children’s lives in this excerpt. **And this passage can be read as**  
**an empowering aspect of a breadwinning mother’s subjectivity.**  
 (Medved, 2009, p. 151, grifo nosso)

Alguns dos trechos categorizados, embora trouxessem o empoderamento  
 590 relacionado aos sentimentos das mulheres em determinados contextos, também  
 teciam críticas a esse sentimento de empoderamento considerado como libertação  
 de práticas culturais do patriarcado. É o que ocorre, por exemplo, em Showden  
 (2009), que discute os “novos feminismos” em que se valoriza a reinterpretação de

mulheres como não apenas vítimas, mas também como livres e empoderadas, tendo uma visão mais positiva de práticas combatidas como degradantes às mulheres pelos movimentos feministas anteriores e, para isso, enfocando os sentimentos de liberdade experimentados por estas mulheres:

Thus, a significant problem with the postfeminist girl power position is that it confuses a determined reclamation of femininity with a feminist statement on agency. **While wearing lipstick and miniskirts might feel empowering and freely chosen, such freedom and empowerment are often—at least to some degree—illusory given the individual's inability to control the reading of her actions.** (Showden, 2009, p. 177, grifo nosso)

Tal noção de empoderamento também aparece em Lieu (2013), que discute a percepção de mulheres vietnamitas sobre a participação em concursos de beleza, falando também do estímulo ao consumo aplicado às mulheres e de como este subjaz a lógica neoliberal de liberdade como escolha individual:

Moreover, personal ideas about freedom and individualism within the logic of neoliberalism can be extended to discussions of gender particularly in the era of postfeminism. According to Yvonne Taskler and Diane Negra, postfeminist culture “works in part to incorporate, assume, or naturalize aspects of feminism; crucially, it also works to commodify feminism via the figure of the woman as empowered consumer.” **Aligned with neoliberalism, postfeminist culture emphasizes choice (professional and educational opportunities) and individual freedom particularly through physical and sexual empowerment.** With the intent of being fully engaged in discussions about gender in modern America, Vietnamese American beauty pageants reflected these shifts in their organizational objectives. While the pageants were marketed as communal events, organizers promoted them as affable sites where each contestant could feel good about herself as she forged friendships with other women. However, the reality of these competitions is that only one woman can emerge as the beauty queen. The sole winner would be rewarded with material goods, as well as gain symbolic capital as a spokesperson for the community. She might also be granted modeling opportunities with sponsors that would open up paths for further success, leaving all others behind. Despite these contradictions both pageant organizers and contestants themselves deployed the neoliberal language of choice, opportunity, and female empowerment to defend the competitive process whereby female bodies would be displayed and judged. In line with postfeminist rhetoric the collective acts of objectification and commodification went unchallenged as young women “chose” to enter the pageants with high hopes of a successful outcome. (Lieu, 2013, pp. 28-29 grifo nosso)

Sentido semelhante é conferido ao comportamento das mulheres nepalesas participantes de concursos de beleza citadas por Crawford et al. (2008):

Women who enter beauty pageants present themselves as ‘intelligent, goal-oriented, independent, feisty, and committed to individualism’ (Banet-Weiser, 1999: 88). **By making what they see as an individual, assertive choice to participate, they believe they are gaining**

**an opportunity to enhance poise, self-confidence, and self-esteem, and to become empowered, independent, liberated, and 'modern'** (Ahmed-Ghosh, 2003). (Crawford et. al., 2008, p. 64-65, grifo nosso)

645 Em trechos como os presentes em Doetsch-Kidder (2012), o empoderamento enquanto sentimento também aparece como parte de um processo de escolha; as mulheres, argumenta-se, podem exercer tal escolha frente aos desafios colocados ao seu gênero:

650 Blaming does not create change. As Thich Nhat Hanh writes, "Only love and understanding can help people change." Anzaldua articulates the bind created by blaming others for oppression: "Blocked, immobilized, we can't move forward, can't move backwards. We abnegate." **She points out the choice that we all have to feel empowered or to feel victimized.**

[...]

655 To say that one can choose to be empowered does not deny the reality of structural oppression and other limits to what one can do in the world Keating calls this "the paradox of personal agency and structural determinacy" and notes that Anzaldua writes from within this contradiction, declaring her inability to resolve it. **The choice to feel empowered is expansive, the location of creativity, and a source of love. Through loving criticism, we accept responsibility for our role in conflicts and our power to respond, construct, create, and transform. We refuse to circumscribe people as victims and oppressors.** (Doetsch-Kidder, 2012, p. 457, grifo nosso)

665 O empoderamento como algo libertador a partir dos sentimentos das mulheres aparece também em Bowman (2013), que examinou a relação das mulheres com a prática da masturbação. Ao refletir que o comportamento de uma mulher de masturbar-se é malvisto na sociedade – em outras palavras, punido ou passível de punição – , a autora coloca os sentimentos de poder das mulheres como

670 característicos da libertação que a prática traria, mesmo reconhecendo que a definição de empoderamento é motivo de discussão na literatura feminista:

675 It is important to precisely define the construct of sexual empowerment, especially considering that feminist theorists continue to struggle with its definition (Lamb, 2010; Lamb & Peterson, 2011; McClelland & Fine, 2008; Peterson, 2010; Tolman, 2012). Is empowerment best understood as an internal experience of agency and power (i.e., feeling or experiencing empowerment)? Or is it a concrete measure of a person's ability or power to alter social and political arrangements (i.e., being empowered)? Some theorists distinguish "power to" (an internal sense of self-efficacy or self-esteem) from "power over" (actual control over decision making and resources; Hollander & Offermann, 1990; Riger, 1993; Yoder & Kahn, 1992), whereas others have simply referred to the former as subjective and the latter as objective empowerment (Peterson, 2010). **Though there continues to be a lack of consensus regarding which form of power constitutes sexual empowerment, my study attempted to understand women's own experiences of sexual empowerment as an aspect of masturbation, regardless of whether these beliefs**

680

685

**translate to observable shifts in power relations.** (Bowman, 2013, p. 364, grifo nosso)

690 Outros trechos, como em Godbee & Novotny (2013), relacionam o empoderamento à construção de auto-estima e autoconfiança, diretamente ligados ao conceito de *agência* mencionado anteriormente neste trabalho. Neste artigo, as autoras falam do empoderamento que ocorre em turmas de escrita para mulheres baseadas em co-mentoria:

695 The powerful moments we see, then, are not ephemeral, but lasting. When Charisse taps into Andrea's classroom experience, they collaboratively create a record of the conversation and claims that arise, and the subsequent notes become the roadmap leading Andrea through her writing process. **Further, the writing serves as a means of self-empowerment associated with the confidence built and agency asserted during the conference.**

[...]

705 **If we agree that feminist comentoring plays an important role in fostering one's sense of value (i.e., self-empowerment, agency, solidarity),** then individuals can recognize it as important to their own and others' positions in academia and put time toward it (even folding it into other time-demanding tasks), rather than being pulled away by all the other demands on time. (Godbee & Novotny, 2013, pp. 190-191, grifo nosso)

710 Outros trechos encontrados na literatura consultada caracterizam o empoderamento como um fenômeno relacionado à construção de consciência - ou seja, à descrição das mulheres das variáveis que afetavam seu comportamento e à possibilidade de ação que tal descrição poderia acarretar. Um exemplo dessa caracterização é encontrado em Maneschy, Siqueira e Álvares (2012), ao descrever o comportamento classificado como empoderado das mulheres participantes de uma associação de pescadoras brasileira:

720 No Brasil, a Articulação Nacional de Pescadoras é um grande exemplo. É notável em um ramo que, conforme as representações convencionais e hegemônicas, é associado aos pescadores, hábeis e corajosos homens a enfrentar o mar distante e seus perigos. **Desse modo, as pescadoras em movimento criam suas próprias versões de empoderamento e conscientizam-se de sua presença objetiva em curso no processo da pesca, desestabilizando noções como as de que são "ajudantes" ou "dependentes"; enfim, de que elas não estão nesse setor em suas próprias capacidades.** (Maneschy, Siqueira e Álvares, 2012, p. 724, grifo nosso)

A relação entre agência e conscientização é explorada por Ruiz (1998) como um dos pontos de tensão das teorias feministas que poderia ser discutida à luz do Behaviorismo Radical. A autora argumenta que, embora as feministas considerem o comportamento humano como produto de um contexto, não refletindo quaisquer

730 essências do gênero masculino ou feminino, alguns internalismos persistem na  
 discussão das instâncias “causadoras” do comportamento. A agência é vista como o  
 “agir com consciência” – ou seja, a partir da discriminação das variáveis que afetam  
 o comportamento, uma pessoa pode mudar o curso de suas ações, agindo de forma  
 diferente. No entanto, a forma como tal processo é descrito tende a obscurecer as  
 735 variáveis em questão, uma vez que coloca o *locus* da ação no indivíduo, sem  
 descrever que variáveis contribuem para a mulher em questão passar a descrever  
 as contingências que a afetam. No caso dos trechos discutidos acima, pode-se  
 questionar de que maneira as mulheres aprenderam a descrever seus  
 comportamentos como empoderados a partir do que sentem. A crítica de Lieu  
 740 (2013) à lógica neoliberal, por exemplo, sugere que no contexto em que as  
 mulheres aprendem que a escolha livre está ligada ao consumo de ideais de beleza,  
 os sentimentos que elas expressam são tomados como característicos dessa  
 escolha.

Os sentimentos também são tomados como fonte do empoderamento  
 745 descrito por essas mulheres, como surge em Bowman (2013), citada acima. Tomar  
 sentimentos como característicos da liberdade experimentada pelas mulheres nos  
 remete à discussão de Skinner (1971) sobre o enfoque nos sentimentos para  
 explicar o comportamento dos indivíduos.

750 The contributions of the literature of freedom, however, are not  
 usually described in these terms. Some traditional theories could  
 conceivably be said to define freedom as the absence of aversive control,  
 but the emphasis has been on how that condition *feels*. Other traditional  
 theories could conceivably be said to define freedom as a person's condition  
 755 when he is behaving under non-aversive control, but the emphasis has  
 been upon a state of mind associated with doing what one wants. [...] A  
 person escapes from or destroys the power of a controller in order to feel  
 free, and once he feels free and can do what he desires, no further action is  
 recommended and none is prescribed by the literature of freedom, except  
 perhaps eternal vigilance lest control be resumed. (Skinner, 1971, pp. 36-  
 760 37)

O autor chama a atenção para a possibilidade de exercer controle sobre os  
 indivíduos mesmo quando estes não se *sentem* controlados. Isso diminui a  
 probabilidade do contracontrole e permite que controladores utilizem menos os  
 métodos de controle aversivo, modificando esquemas de reforçamento para que os  
 765 controlados façam mais com um menor emprego da força. Partindo daí, os  
 sentimentos dos controlados são pouco confiáveis como critério para julgar a

liberdade que os mesmos têm naquele contexto. Skinner (1974) lembra ainda que sentimentos positivos surgidos em relações de exploração não percebidas pelos controlados tendem a manter tais relações intactas:

770                   The important fact is not that we feel free when we have been  
                       positively reinforced but that we do not tend to escape or counterattack.  
                       Feeling free is an important hallmark of a kind of control distinguished by the  
                       fact that it does not breed countercontrol. The struggle for freedom has  
 775                   seemed to move toward a world in which people do as they like or what they  
                       want to do, in which they enjoy the right to be left alone, in which they have  
                       been “redeemed from the tyranny of gods and governments by the growth  
                       of their free will into perfect strength and self-confidence.” [...] It is a world in  
                       which the control of human behavior is wrong, in which “the desire to  
                       change another person is essentially hostile.” Unfortunately the feeling of  
 780                   being free is not a reliable indication that we have reached such a world.  
                       (Skinner, 1974, pp. 77-78)

Por outro lado, Skinner (1953) também destaca que os sentimentos podem ser pistas importantes das contingências que estão em vigor, sendo evocados sentimentos positivos (felicidade, júbilo, alívio) quando há reforçamento, seja ele  
 785                   positivo ou negativo, e sentimentos negativos (raiva, agressividade, frustração) quando há punição, seja ela positiva ou negativa. Isso nos permite deduzir que as mulheres que se sentem empoderadas, segundo a literatura consultada, estão emitindo comportamentos que são reforçados pelas pessoas do seu convívio – outras mulheres e outros homens. Pensar que mulheres que se engajam em  
 790                   atividades de cuidado estético, como nos casos citados referentes a concursos de beleza ou cuidado dos filhos, estejam recebendo reforçamento social por tais atividades, seja em forma de elogios, afeto ou mesmo por evitar a aversividade ligada ao não-envolvimento com práticas culturais tidas como femininas, torna possível enxergar tais sentimentos como parte de contingências onde a sensação  
 795                   de felicidade ou alívio é uma descrição genuína.

O problema surge a partir da possibilidade de existirem consequências aversivas atrasadas empregadas no controle. Skinner (1971) discute tais consequências atrasadas, ou armadilhas do controle, a partir dos esquemas de reforçamento empregados pelos controladores. Nos casos retratados acima, há que  
 800                   se observar a possibilidade de consequências atrasadas, por exemplo, nas situações em que o empoderamento tem relação com aspectos físicos ou sexuais. Mulheres que se comportam de forma a conformar-se a ideais de beleza, sensualidade e/ou maternidade – exercendo tarefas em que se embelezam,

comportam-se de forma a estar disponíveis sexualmente ou dedicam-se aos cuidados com a prole – estão se adequando às práticas culturais esperadas para as mulheres, e caso tais comportamentos não sejam emitidos, as mulheres são punidas por não serem bonitas ou boas o suficiente como mães. O adequar-se a práticas culturais misóginas que geram reforçadores imediatos mantém tais comportamentos no repertório feminino, mas não contribui para a mudança da hierarquia entre gêneros a longo prazo.

Outros questionamentos podem ser levantados a partir da relação entre consciência e empoderamento, destacada em alguns dos trechos categorizados. A discriminação e descrição verbal de variáveis presentes no ambiente, que caracterizaria a consciência em termos analítico-comportamentais, é um repertório comportamental adquirido e requer ser explicado, enquanto tal, de acordo com as suas próprias origens. A consciência das variáveis relacionadas a práticas culturais decorrentes da misoginia pode ser considerada parte do desenvolvimento das estratégias de mudança e da detecção da necessidade de aprendizagem de novos repertórios comportamentais, e, mais ainda, da intervenção necessária por parte de planejadores culturais, o que denota a importância do desenvolvimento de comunidades verbais que ajudem as mulheres a descrever tais fatores, conforme salientado por Ruiz (1998). A autoconsciência, colocada como parte do processo de empoderamento nos trechos citados acima, como em Maneschy, Siqueira e Álvares (2012), pode surgir do contato com comunidades verbais que descrevam as variáveis que afetam o comportamento das mulheres – o que pode ajudar a explicar por que, entre mulheres, comportamentos que antes eram vistos como típicos de homens sejam, então, caracterizados como empoderados. No entanto, apenas a descrição verbal de variáveis não necessariamente altera outros repertórios comportamentais dessas mulheres. Carvalho Neto, Alves e Baptista (2007) discutem a consciência como fator de prevenção e cuidado contra a violência, destacando os problemas de colocar a consciência como necessária para a mudança:

De um ponto de vista analítico-comportamental, a consciência não seria um determinante autônomo interno da ação dos indivíduos. Não poderia ser a causa do aumento da violência (ausência) e nem de sua solução (presença). Mais do que isso, a consciência estaria entre os produtos da própria violência, entendida como uma forma de interação coercitiva entre o indivíduo e a sociedade. Seria apenas mais um dos

840 repertórios de esquiva (autocontrole) gerados por certas práticas culturais (Sidman, 1989/1995 e Skinner, 1957/1992). Poderia ser entendida também como "ser capaz de descrever o que se está fazendo" e "porquê", identificando as variáveis de controle (racionalidade) (Skinner, 1974/1976). Nesse sentido, a consciência seria um repertório comportamental a ser explicado e não uma explicação última para as demais ações. [...] a  
845 responsabilidade pelos problemas acabaria por recair sobre as próprias pessoas mais diretamente afetadas por eles, ou melhor, recairiam sobre as capacidades internas inferidas que supostamente estariam ausentes nessas pessoas. (Carvalho Neto, Alves e Baptista, 2007, pp. 39-40)

Assim como não poderíamos ver a consciência como solução para a questão  
850 da violência em um indivíduo, também podemos pensar que o empoderamento, visto de acordo com os critérios sugeridos por Sardenberg (2012) e citados na seção 1, não se esgota na construção do repertório comportamental da consciência. Este é parte de uma relação que envolve a transformação do poder, ou seja, da mudança de posição entre controladores e controlados. As noções encontradas na  
855 literatura classificadas de acordo com a categoria de empoderamento baseado no contracontrole permitirão uma análise mais aprofundada dessa transformação, a seguir.

### 3.3. Empoderamento com base no contracontrole

860 Os 399 trechos categorizados como participantes do *empoderamento com base no contracontrole* em geral se relacionam a descrições de alterações nas contingências vigentes desvantajosas para as mulheres - seja em termos do reforçamento ou punição recebida naqueles contextos por comportamentos emitidos por elas, seja em relação à percepção do controle por práticas culturais decorrentes  
865 da misoginia pelas mulheres e da descrição de tais práticas de controle como objeto de posterior intervenção pelos grupos estudados, com o intuito de modificá-las.

O contracontrole é citado por Skinner (1974) como a resposta dos organismos ao controle poderoso exercido principalmente por uma agência de controle ou por outros indivíduos. Este controle pode ser exercido ao dispor  
870 contingências imediatamente aversivas ou de exploração ao longo do tempo. Quando indivíduos respondem de forma a atacar ou modificar as estruturas do controle, seja por meio de ação organizada como protestos, greves ou revoluções ou nas ações contra um membro controlador da sociedade, exercitam o



contracontrole. Sá (2016) refina a definição de Skinner de contracontrole social ao  
 875 descrevê-lo como

qualquer classe de respostas emitidas por indivíduos (isolados ou em grupo) que tenham o efeito de prevenir, eliminar ou atenuar as consequências aversivas e/ou exploratórias (a curto, médio ou longo prazo) produzidas para tais indivíduos por qualquer dada instância de controle social institucionalizada (legal ou consuetudinariamente) ou em vias de institucionalização. (Sá, 2016, pp. 55-56)-

Skinner (1974) pondera que o contracontrole é mais nitidamente visível nas relações sociais em que há emprego de consequências aversivas imediatas. Nas  
 885 relações em que há consequências atrasadas, frequentemente não ocorre contracontrole, pois, conforme discutido na seção anterior, as contingências que produzem os sentimentos de liberdade surgidos em tais relações diminuem a probabilidade de contracontrolar. Nessas relações de exploração, podemos incluir a desigualdade entre homens e mulheres, que perdura também pelo emprego de  
 890 consequências aversivas atrasadas – mulheres que se comportam de acordo com práticas culturais misóginas recebem reforçamento positivo imediato. A relação de poder entre controlados e controladores foi objeto também de uma revisão do conceito de contracontrole promovida por Ricetti & Dittrich (2016), que, frente à variedade de definições presentes na literatura behaviorista radical, ponderam que,  
 895 ao considerar a utilidade do conceito na análise de fenômenos sociais, analistas do comportamento devem atentar à modificação de relações de poder na direção de uma distribuição mais igualitária do mesmo.

Dito isto, o empoderamento feminino se configura como uma destas possibilidades de modificação na distribuição de poder entre indivíduos, conforme  
 900 descrições presentes nos trechos da literatura revisada. A definição de empoderamento como um fenômeno diretamente relacionado à mudança de relações de poder está presente em parte dos trechos encontrados, a exemplo de Mariano (2008):

A importância da perspectiva de gênero está relacionada à democratização das relações sociais entre homens e mulheres, partindo do entendimento de que estas são relações de poder, conforme Joan Scott (1990), as quais estruturam sistemas de desigualdades sociais. **Quando orientadas por essa concepção, as proposições de projetos e políticas públicas implicam vislumbrar impactos nessa estrutura de poder, visando, com isso, promover o empoderamento das mulheres, de forma a abalar e superar as relações de subordinação** (Mariano, 2001). (Mariano, 2008, p. 161, grifo nosso).

Outros trechos colocam o empoderamento como característico de  
 915 comportamentos que mudam ou refletem mudanças nas relações de poder,  
 discutindo a mudança nas relações entre indivíduos, a exemplo de Hung (2012),  
 que descreve as alterações no repertório comportamental de mulheres participantes  
 de *workshops* voltados a recém-divorciadas, algo culturalmente malvisto na China,  
 país onde foi realizado o estudo:

In the empowerment workshops, the women were also invited to  
 share what they saw as their strengths. **Their lists included the ability to  
 925 handle their relationships with their ex-husbands and the paternal  
 family, to survive hardships in the divorce process, and to be able to  
 handle the negative emotions that were involved.** The participants were  
 also helped throughout the process to realize their strengths in making the  
 decision to divorce and encouraged to make efforts to improve their  
 situations by registering with the workshops and learning from and helping  
 each other. (Hung, 2012, p. 293, grifo nosso).

930 É interessante notar que, mesmo discutindo os sentimentos das mulheres em  
 relação ao divórcio, algo importante nas contingências em que as mulheres se  
 encontravam, o estudo de Hung (2012) valorizou as estratégias pelas quais as  
 mulheres aprenderam a lidar com tais sentimentos, desde a participação nos  
 935 *workshops* e os esforços para estarem ali presentes até o próprio compartilhamento  
 de experiências pelas mulheres. Tal característica se verifica também em outros  
 trechos classificados como versando sobre o empoderamento com base no  
 contracontrole: a menção aos sentimentos das mulheres ocorre, mas a descrição  
 das variáveis que levam a tais sentimentos permite inferir a função de tais  
 940 sentimentos em uma contingência de aversividade presente ou de percepção do  
 controle a que se submetem as mulheres nos contextos apresentados.

A caracterização do empoderamento enquanto processo pelo qual mulheres  
 adquirem repertórios comportamentais que, de outra forma, não gerariam  
 reforçamento dado o gênero a que pertencem é bastante presente em um contexto  
 945 encontrado com frequência nos artigos consultados neste trabalho: a superação da  
 vulnerabilidade econômica por programas de microcrédito ou transferência de renda  
 a mulheres. O empoderamento relacionado a tal contexto se refere à situação de  
 pobreza em que se encontram mulheres e suas famílias e aos impactos da  
 transferência de recursos financeiros em contextos que afetam mulheres de forma  
 950 específica – como, por exemplo, a decisão por manter ou não um relacionamento  
 violento com um parceiro ou parceira íntima. No entanto, a transferência de renda

por si só não seria capaz de alterar parte dos comportamentos aprendidos por mulheres que se relaciona a práticas culturais machistas. Um exemplo de tal discussão está presente em Krenz, Gilbert & Mandayam (2014):

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Since the mid-1980s, concern for women's empowerment has grown within the international development field (Batliwala, 2007). **Development scholar Naila Kabeer (1999) characterizes empowerment broadly as the “process through which those who have been denied the ability to make strategic life choices acquire such an ability” (p. 435).** (Krenz, Gilbert & Mandayam, 2014, p. 310, grifo nosso)

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Though much research has brought into question the empowering effects of microcredit, the provision of financial services to poor women and families has been widely promoted by donor agencies as a relatively straightforward pathway to empowerment and poverty reduction (Mayoux, 2003). **The assumed correlation between microcredit and empowerment is based on the premise that, with access to financial resources, women are better equipped to meet practical needs, contribute to household resources, and challenge gender inequity (Mayoux, 2003).** On a basic level, the practice of microcredit involves extending small loans to poor borrowers who otherwise would not be able to access credit. Loans are disbursed to individuals or groups, with the expectation that the money will be invested in entrepreneurial activities, generate income and employment opportunities, and help to lessen poverty on the individual and community level (Isserles, 2003). (p. 312, grifo nosso)

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**By insisting on a group-based model of empowerment, Annapurna [*grupo participante do programa de microcrédito estudado*] creates new and safe social spaces for observation, interaction, and personal development. Spaces that foster group inclusion and nonhierarchical relationships between poor and less poor individuals seem to be particularly successful in improving feelings of self-worth.** The larger organization-wide meetings also serve to reassure clients that they are not alone in their struggles. (p. 316, grifo nosso)

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Some couples likely practiced more equitable decision making even before joining Annapurna. For various reasons, some husbands might be more likely to support their wives' participation in microfinance activities. This is consistent with Ahmed's (2008) research, which demonstrates the way in which **divergent models of masculinity influence men's attitudes toward gender empowerment and their wives' participation in microcredit schemes** (p. 152). (p. 321, grifo nosso)

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Nos trechos apresentados, além da mudança de contingências referentes às condições econômicas das mulheres, a discussão das autoras nos leva a pensar nos efeitos da pobreza específicos sobre este gênero. Ruiz (1998b) atenta para o fato de que as mulheres que recebem auxílio de programas de bem-estar social frequentemente têm baixa escolarização e também têm filhos em idade em que dependem das famílias, e que, portanto, estão submetidas a um complexo conjunto de contingências e metacontingências onde a mudança de comportamento torna-se, também, mais difícil. A autora também aponta a educação como potencial elemento

transformador de tais contingências e metacontingências, visto que a mesma permite às mulheres acessar posições em que recebem mais e se colocam em condições de empregar de forma mais efetiva os recursos financeiros recebidos. Levando em conta as observações de Krenz, Gilbert & Marayam (2014) acima citadas, além da educação formal citada por Ruiz (1998b), mulheres podem estar em condições onde a mudança de poder ocorre também a partir de alterações nas contingências que ensinem a descrever as condições pelas quais passam, formar alianças com outras mulheres em situação semelhante – em espaços onde possam falar de si sem sofrer punições, ao ver que não estão sozinhas – e mesmo nas relações íntimas, a partir do momento em que alterações no comportamento feminino também passam a afetar o comportamento dos seus parceiros.

Mudanças nos comportamentos dos homens que convivem com mulheres que passam pelo processo de empoderamento, no entanto, não se verificam sempre nos textos consultados, sugerindo que algum nível de controle aversivo ainda é empregado contra as mulheres que passam a agir de modo a desafiar o poder masculino. Tal constatação é vista nos trechos presentes em Amorim, Fiuza e Pinto (2015), que discutem o empoderamento de trabalhadoras rurais participantes e não participantes de sindicatos:

**A noção conceitual de empoderamento traz, assim, consigo essa perspectiva de mudança nas relações sociais das mulheres com os homens.** Outros autores também abordam essa possibilidade de estabelecimento de relações conflitivas na família e na comunidade advindas da conquista do empoderamento por parte das mulheres (Antunes, 2006; Cortez & Souza, 2008). [...] Na pesquisa de Antunes (2006) com o movimento das babaqueiras do Maranhão a autora analisou se ocorreu a transferência do empoderamento coletivo, alcançado na esfera pública, na luta pelo direito ao livre acesso ao babaçu, para o âmbito individual, na esfera privada. Ela constatou em seu trabalho a existência em uma mesma mulher de sua faceta de líder empoderada e de esposa desempoderada, demonstrando que essas mulheres deixaram todo o poder alcançado na esfera coletiva do lado de fora. (Amorim, Fiuza & Pinto, 2015, p. 206, grifo nosso)

[...]

Nesse mesmo sentido, Cortez e Souza (2008) apontam o empoderamento de mulheres e a repercussão que isso tem causado nos índices de violência conjugal. **Os autores destacam as implicações do empoderamento de mulheres em suas relações conjugais. Aspectos como trabalho assalariado, questionamentos sobre a vida sexual e maior participação no âmbito público são sinalizadores do empoderamento das mulheres e se tornam “ameaçadores” à tradicional dominação masculina. Dessa forma, os homens tentam proteger sua masculinidade através da violência praticada contra a mulher o que também representa mecanismo de suprimir manifestações femininas de poder.** (p. 207)

Tais aspectos podem indicar que, embora a educação de mulheres entre mulheres promova uma alteração nas estruturas de poder entre gêneros na sociedade, tal alteração não é completamente pacífica, envolvendo, mais do que a percepção do controle, também o enfrentamento do controle aversivo exercido por parceiros e homens do seu convívio. O aprendizado de repertórios alijados das mulheres, portanto, mais do que gerado apenas por reforçamento positivo, pode envolver também o estabelecimento de contingências aversivas, nas quais a educação é exercida como forma de contracontrole.

A noção de que o empoderamento envolve o aprendizado de repertórios comportamentais ligados à educação para a participação em meios dominados por homens também surge nos trechos presentes em Blair et. al. (2011), ao descrever a experiência de um acampamento digital voltado para jovens mulheres:

Rather than presume, however, that the only thing feminist educators need to do to facilitate literacy and resulting empowerment is to provide targeted learning experiences for girls, we recognize that such focused experiences can help participants develop a shared understanding of the technological possibilities and constraints in their own lives and then to articulate those experiences through multimodal composing processes in ways that move them from the position of users of technological spaces to designers of them. (Blair et al, 2011, p. 47)

Designing assignments and curriculum in ways that value learning as a process not only disrupts hierarchical structures that privilege final products but also broadens the opportunities for thinking with and through technological spaces, **which is especially important if we seek to empower girls and women to form relationships with and through technology that are not mediated by gendered stereotypes.** (p. 57, grifo nosso)

Galié (2013), ao tratar de uma população de fazendeiras na Síria, retrata a participação de mulheres em um meio tipicamente masculino e coloca a questão das relações de poder modificadas pelo empoderamento feminino, ao discutir a visão de poder comumente descrita pela literatura feminista:

Empowerment of women has become a frequently cited goal of development. In agricultural development, empowerment is considered essential in order for farmers to safeguard their livelihood interests and seed-based agro-biodiversity. Empowerment is also considered to enable small farmers from marginal areas to participate in research as more equal partners alongside scientists, thereby increasing the effectiveness of agricultural research. **Empowerment of the most marginal farmers, and rural women in particular, is considered important to provide these most vulnerable groups with the means to voice their needs and desires and to take action so that they can influence rural and agricultural development for the improvement of nutrition and food security.** Nobel Prize winner Amartya Sen demonstrates in his book *Poverty and Famines* how hunger stems from disempowerment, marginalization, and poverty. (Galié, 2013, p. 58, grifo nosso)

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[...]

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Part of the empowerment literature looks at power as a struggle between individuals with conflicting interests to gain the power held by others, in a zero-sum game. By looking at copower, others draw attention to the power produced by relationships and by collective action to address the common concerns of groups. Collective action— the voluntary action taken by a group to achieve common interests— has been analyzed as a powerful strategy for securing the needs and interests of group members. (p. 81)

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Frente aos trechos destacados nesta seção, as considerações tecidas pela literatura feminista sobre o empoderamento da mulher estão relacionadas, em grande parte, à alteração de contextos para que a desigualdade de poder entre homens e mulheres seja mitigada. Tal alteração depende tanto do aprendizado de repertórios de contracontrole frente a situações aversivas como do aprendizado referente a situações em que as mulheres não participam de forma comum nas culturas a que pertencem, principalmente por serem mulheres.

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#### 4. CONSIDERAÇÕES FINAIS

1115 Frente à caracterização do empoderamento levantada na seção anterior, podemos estabelecer uma tentativa de definição comportamental do empoderamento da mulher. Podemos afirmar que o empoderamento feminino é o processo pelo qual as mulheres adquirem novos repertórios comportamentais que, de alguma forma, se relacionam à mudança de contextos aversivos dependentes do seu gênero. Tal aprendizado se dá, especialmente, entre outras mulheres, que, de acordo com suas próprias histórias de vida, dispõem reforçadores para o comportamento das mulheres aprendizes que não estejam de acordo com as práticas culturais prescritas pela sociedade em geral.

1125 Como parte das contingências em que mulheres passam a obter reforçadores anteriormente não acessíveis, podem ocorrer sentimentos de prazer, felicidade, etc., paralelamente ao poder adquirido. No entanto, conforme apontado, este é apenas um dos efeitos do reforço positivo, ao lado do efeito fortalecedor da resposta - e ele, por si só, não caracteriza um ganho de poder. Nada impede que se atente aos sentimentos das mulheres como parte das contingências promotoras do empoderamento, já que estes são parte do processo e irão ocorrer junto às mudanças nas relações de poder, incluindo as contingências de contracontrole; este, porém, não deve ser um critério único, que prescindia de um cuidadoso exame das modificações nas práticas culturais estabelecidas entre homens e mulheres.

1135 É importante também notar que o empoderamento feminino se relacionou a uma grande variedade de contextos referentes às mulheres na literatura pesquisada. Os artigos estudados se referiram ao empoderamento relacionado à modificação de contextos em que as mulheres passaram por violências e traumas diversos (Lewinson, Thomas & White, 2014), situações de vulnerabilidade física, psicológica e/ou material (Leitão-Martins, 2006; Krenz, Gilbert & Mandrayam, 2014; Kim, 2012), participação na política institucional ou na formação de coletivos de mobilização (Melo, 2011; Rai, 2007; Gulbrandsen & Walsh, 2012), dentre outros. A superação de eventos aversivos e/ou de práticas culturais referentes às mulheres não prescinde de descrever quais são estes eventos e práticas culturais e como eles se aplicam às mulheres na sua totalidade ou a subgrupos dentre as mulheres. Para planejar intervenções referentes a contextos onde o empoderamento feminino

1145 é importante, torna-se necessário ter clareza de qual contexto precisa ser superado e como ele se relaciona com aquele subgrupo de mulheres e com as mulheres enquanto categoria.

O presente estudo traz limitações acerca do método empregado, no entanto, já que a grande variedade entre os contextos apresentados pela literatura analisada  
1150 dificulta uma análise mais aprofundada de cada contexto e das propostas possíveis a partir da Análise do Comportamento. Além desta limitação, a análise do comportamento verbal proposta neste estudo contém as limitações inerentes à dedução das variáveis das quais este tipo de comportamento é função: sem acesso ao ambiente em que tais comportamentos são emitidos, resta especular as  
1155 condições das quais o comportamento verbal registrado nos textos analisados é função. Outra dificuldade encontrada se refere à variabilidade entre as matrizes epistemológicas presentes nos artigos consultados como objeto principal deste trabalho; as asserções sobre o empoderamento feminino, em geral, subjaziam noções filosóficas diferentes sobre o entendimento do que é a mulher e das formas  
1160 com que o feminismo luta para emancipá-la.

As categorias aqui propostas como parte do exame das contingências promotoras do empoderamento feminino seguramente não esgotam a complexidade dos fenômenos que envolvem as relações entre os gêneros. A grande quantidade de trechos (216) que se referiam ao empoderamento, mas não foram incluídos em  
1165 nenhuma das duas categorias aqui destacadas, pode denotar a pluralidade de contextos outros não analisados por este trabalho. Mesmo a discussão intracategorias poderia ser examinada mais detalhadamente, visto que em alguns dos contextos descritos nos artigos analisados por este trabalho, as noções de estados internos e contracontrole se apresentavam em complementaridade – com  
1170 especial atenção à noção de consciência, que, embora muitas vezes interpretada de forma internalista, pode, em outros casos, destacar a importância do aprendizado da descrição de contingências como elemento importante para a mudança destas.

Não obstante, permitem aproximações entre o entendimento da filosofia behaviorista radical e das teorias feministas acerca do comportamento dos seres  
1175 humanos e, principalmente, buscam fomentar as possibilidades de diálogo entre as duas áreas do conhecimento. O panorama da literatura feminista aqui apresentado pode ser útil para a comunidade analítico-comportamental, uma vez que sumariza



aspectos importantes do que é considerado o empoderamento feminino pelo movimento feminista e dos recursos e limitações do conceito para o planejamento de intervenções comportamentais que tenham como objetivo contribuir para a igualdade entre homens e mulheres.

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## APÊNDICES

### Apêndice A

#### Siglas dos periódicos revisados empregadas na categorização

	Periódico	Sigla
1	Affilia: Journal of Women and Social Work	AFFILIA
2	Caderno Espaço Feminino	ESPAÇOFEM
3	Cadernos Pagu	CADPAGU
4	Estudos Feministas	ESTUDOSFEM
5	Feminist Studies	FSTUD
6	Feminist Teacher	FTEACH
7	Feminist Theory	FTHEORY
8	Feminism & Psychology	F&PSYCH
9	Frontiers: a Journal of Women Studies	FRONT
10	Gender & Society	GEN&SOC
11	Gender Issues	GENISSUES
12	Gênero na Amazônia	GENAMAZONIA
13	Hypatia: a Journal of Feminist Philosophy	HYP
14	Journal of Women's History	JWHIST
15	Meridians: Feminism, Race, Transnationality	MERID
16	Psychology of Women Quarterly	PWQ
17	Revista Ártemis	ARTEMIS
18	Revista Gênero	GENERO
19	Social Politics	SOCPOL
20	Women's Studies Quarterly	WSQ



## Apêndice B

### Total de trechos categorizados, por periódico

ARTEMIS	ESPAÇOFEM	CADPAGU	ESTUDOSFEM	GENAMAZONIA	GENERO	
5C	3C 1?	3C	3C 1S 2?	17C	11C 3?	
3C	1?	3C	2C 2?	1C	6C	69C 1S 10?
8C	15C 1?		5C 1S 4?	18C	17C 3?	
	18C 3?					

AFFILIA	F&PSYCH	FSTUD	FTEACH	FTHEORY	FRONT	GEN&SOC	GENISSUES
2C 5S	3C	10S	1C 3S 2?	2C 3?	5C 1?	6C 2S 2?	1C 1S 1?
2C 3S	2C 1S	1C 1S 2?	3C 1?	2C 9S 5?	2C 1S 1?	14C 4?	2C 16S 5?
4S	4C 14S 6?	2C 2?	2S 4?	4S	1C 2S 3?	1C 3?	2C 1S
6C 10S	3S 1?	2?	1C 5S	4C 13S 8?	1C 2?	2C 1S 2?	4S
4C 1S 2?	4S	2C 5?	6C		5S	3C 1S 2?	1C
6C	6S	5C 11S 11?	3C 5S 7?		4C 2S 1?	17C 1S	1C 3S 6?
4C	2C 10S 1?		3C 1S		2C 1S	43C 5S 13?	1C 2S 4?
24C 5S 5?	2C 12S 1?		1C 2S 1?		15C 4S 7?		8C 27S 16?
2S 1?	11C		5?		3S		
1C 2S 1?	24C 50S 9?		3C		3S 1?		
1S			2S 4?		4C 4S 1?		
6C 2?			4C 1S 2?		1C 3S 2?		
1S			1C 6S 1?		3C 1?		
2C			6C 3S 3?		2C 5S 2?		
11C 10?			32C 30S 30?		40C 33S 22?		
6C 3?							
7C 2?							
14C 1?							
7C 2S 3?							
102C 36S 30?							

1440

HYP	JWHIST	MERID	PWQ	SOC POL	WSQ	
1C 13S	5C 1?	1C 4S 2?	7C 1?	7C 4S 9?	2C 2?	
2C	5C 5?		3C 2?	3C 2?	1C 2S 2?	
3C 13S	10C 6?		3C	2?	1C 2S	
			3S 7?	4C 1S 1?	3C	
			1C 2?	5C 5?	2C 1?	
			5S 3?	2C 17S 1?	2S 1?	
			7C 4S	21C 22S 20S	1C 3S 3?	330C 300S 206?
			1C 1S 8?		2S 1?	
			1C 5S 2?		2C 1?	
			1C		12C 11S 11?	
			23S 1?			
			1C 1S 1?			
			1S 1?			
			2S			
			25C 45S 28?			

## Apêndice C

### Trechos categorizados, por periódico

#### AFFILIA – Tabela C1

Referência	Público/Objeto	País do estudo	Trechos						
			p. 448 - S	p. 449 - C	p. 449 - S	p. 450 - S	p. 455 - S	p. 456 - S	p. 456 - C
Smith (2006)	Mães que perderam a guarda dos filhos por vício em substâncias	EUA	Working with resistant clients is not generally a pleasant experience, and substance abusers have been known to present with extreme levels of resistance. The importance of empathy, <b>empowerment</b> , and a nonjudgmental attitude in work with resistance has been well documented (Barber, 1995; Boyle, 2000; Egan, 1989; Marsh, D'Aunno, & Smith, 2000; Miller & Rollnick, 2002; Rogers, Deckner, &	Programs, such as the Family Rehabilitation Program in New York City, that emphasize strengths and <b>empowerment</b> have been successful in treating mothers who are recovering from addiction (Carten, 1996).	van Wormer and Davis (2003) described a model for treating addictions from a strengths perspective, with the acknowledgment of the individual's "self defeating behavior, guilt feelings, and busted relationships" (p. 17). They stressed the importance of a treatment modality that offers hope and a way out of the addiction cycle. As a part of the healing process, van Wormer and	Engaging the "unfit" mother in treatment needs careful consideration, with sensitivity to the shame and guilt that these mothers present (Bush & Sainz, 1997; Carten, 1996; Smith, 2002). Empathy and understanding must be used, and judgments of what we perceive as the "unfit mother" must be put aside. The term itself must also be examined and reframed, because being deemed "unfit"	The use of focus groups in this study provided a mechanism for obtaining the perspectives of the mothers and their experiences with treatment and services after they lost their children because of their addiction. These perceptions provided an in-depth look at how these women felt once they	An understanding and greater awareness of the shame, guilt, loss of hope, and frustration that these mothers feel is critical to the success of their treatment. These finding provide greater insights into the process of losing one's children and being identified as being "unfit." A greater awareness and sensitivity to this	Increasing sensitivity and knowledge about addiction were identified with the enactment of the ASFA (1997). This new law allocated funds for states to provide increased substance abuse training for child welfare service providers—training in which sensitivity and <b>empowerment</b> and understanding the experiences of mothers in the system would fit well. Research on the facilitation of this new training and whether it includes a strong sensitivity component would be helpful in

			Mewborn, 1978).		Davis presented the model of rename, reframe, and reclaim, which examines the choices of <b>disempowering</b> terminology that are used to define individuals who are struggling with addiction.	to parent is extremely <b>disempowering</b> in and of itself.	were identified as “unfit.” The experience of feeling shamed and stereotyped is loud and clear. The label and its implications regarding treatment and service experiences were not positive and did not appear to be <b>empowering</b> .	process will, it is hoped, provide an increased level of empathy and a stronger drive for <b>empowering</b> these women in their recovery process.	examining where the system is in its effort to increase knowledge of addiction and recovery. Including an <b>empowerment</b> -based sensitivity component in this training would work to address the obstacles to family reunification that were expressed by the women in this study.
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### AFFILIA – Tabela C2

			p. 80 - S	p. 82 - C	p. 88-89 - S	p. 89 - S	p. 91 - C
Leedy (2009)	Mulheres atletas de corrida	EUA	The feminist perspective counters these negative attitudes and emphasizes women's <b>empowerment</b> through physical fitness. Chrisler and Lamont (2002) discussed the varied ways in which women's participation in physical activity can help attain feminist goals, from the political components of social change to the level of the individual.	I chose to use the narrative method for this research. Riessman and Quinney (2005) pointed out that the narrative approach has been virtually ignored as a method of social work research. Nonetheless, the use of narrative-based research is seen as a means of equalizing the relationship between the researcher and the	The stories the women told indicate that running can take on different characteristics and functions, depending on life circumstances. Although three distinctive periods were covered in these narratives—precrisis, crisis, and crisis resolution—two distinctive running functions were noted. In the first period, which	Perhaps more important for the five women was the increase in self-efficacy and selfworth that came from running. Each woman described the importance of running for becoming physically fit and healthy, providing a goal to work toward, and giving them a sense of identity. The women often mentioned their racing accomplishments and expressed confidence and	By providing support for women who run and/or exercise, even at high intensity and endurance levels, social workers can <b>empower</b> them to take charge of their own physical and mental health through the

			<p>They contended that fitness, strength, and physical abilities result in increased self-efficacy and selfworth. Physically fit women develop self-assurance in their own capabilities and are able to initiate other changes in their lives. Chrisler and Lamont also elucidated the role of physical fitness for women who may struggle with depression, anxiety, body dissatisfaction, stress, or the consequences of abuse and trauma. With increased fitness and body awareness, women can gain a sense of control in their lives.</p>	<p>participant, leading to an <b>empowerment</b> approach that is consistent with social work values (Fraser, 2004; Riessman &amp; Quinney, 2005).</p>	<p>occurred during baseline periods of stress, running served as a means of promoting health and <b>empowering</b> the women. When faced with a time of personal crisis, the meaning of running and even the types of running changed. In this critical period, running took on a more therapeutic function, with the women using it as an active coping mechanism. In the third period, following the resolution of the crisis, the women were able to return to running as a health and mental health promotion strategy and to run for <b>empowerment</b> and enjoyment again.</p>	<p>positive images of themselves on the basis of their fitness and the discipline they exerted that allowed them to maintain a high level of training. These portrayals support earlier reports that the benefits of running, including positive self-appraisal and increased fitness and health, may underlie sustained well-being and <b>empowerment</b> (Biddle &amp; Mutrie, 2001; Dorothee &amp; Stoll, 2000; Hays, 1999).</p>	<p>means that they perceive work best.</p>
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AFFILIA – Tabela C3

			p. 127 - S	p. 127 - S	p. 129 - S	p. 131-132 - S
Vonderlack-Navarro (2010)	Mulheres participantes de um programa de microcrédito	Honduras	<p>This section first presents the emerging themes for the 10 single-female participants, followed by those for the 30 participants who were viviendo con maridos (cohabiting with male partners) at the time of the study. I begin the report on each subgroup by discussing the women's decision to enter the informal economy and their eventual microcredit participation and review their use of loans and repayment strategies. Next, I explore the women's feelings of <b>empowerment</b> and financial autonomy through their participation in the program.</p>	<p>Suyapa (all the names are pseudonyms) had this to say about her participation in microcredit: "I feel that I have more security now, and I have learned to work without needing him [her male partner] or anybody. I feel secure because I have my little house and I have my loan, and I no longer feel useless." Such comments as Suyapa's illustrate that for some women, participation in microcredit schemes contributes to feelings of <b>empowerment</b>.</p>	<p>While cooperative family efforts may have helped some microcredit participants to feel <b>empowered</b> financially, for those who relied on financial contributions from their children, it sheds doubt on the extent to which the women had really increased their financial security and autonomy through participation in Genesis, as opposed to developing a new dependence on their children or on other members of their families.</p>	<p>Although the women's dependence on their children and/or male partners to repay their loans poses unintended consequences, the women were still choosing to participate in microcredit programs, and their expressed feelings of <b>empowerment</b> and enhanced self-esteem were significant. Women's continued participation and microcredit's popularity suggest that the benefits of the program may outweigh the challenges for participants.</p>

1450 AFFILIA – Tabela C4

			p. 275 - C	p. 276 - S	p. 276 - S	p. 276 - C	p. 276 - C?	p. 277 - C	p. 277 - S	p. 277 - S
Gulbrandsen & Walsh (2012)	Mulheres ativistas em grupos sociais	Ca na dá	Women who participate in feminist activism determine their own truths about how they experience and understand power and how these truths circulate beneath the surface of their social activism. Experiences of power in social activism have been analyzed in the literature according to the themes of <b>empowerment</b> , intersectionality, identity and difference, and positionality	Deveaux (1994) speculated on the role of power in feminism and highlighted the need to account adequately for the role of women's agency in defining and negotiating power. She advocated for research that explicates women's processes of <b>empowerment</b> and attended to women's direct experiences with power, commenting: "Feminist critiques on how power shapes women's	<b>Empowerment</b> has been a central and contested concept in antioppressive and antiracist feminist work since the late 1960s (Yuval-Davis, 1994). Ample discussion in the social work and feminist literatures has defined <b>empowerment</b> and its parameters. In feminist discourse, a common theme is how <b>empowerment</b> can be a catalyst for transformation and change. Rowe (2009) contrasted the transformativ	Green (2008) cautioned that in feminist discourse, dominant ideologies regarding resistance to patriarchy are central to feminist definitions of <b>empowerment</b> . Dominant themes in feminist discourse contribute to a prescribed feminist agenda on women's individual and collective <b>empowerment</b> . In this discourse, gender equality and resisting patriarchal power structures	The predominance of <b>empowerment</b> in the literature attunes women to the influence of power on individual and collective experiences of feminist activism. However, <b>empowerment</b> has been discussed primarily in terms of desired outcomes with less consideration of how <b>empowerment</b> is negotiated by individual women. Although feminist theorists	Pease (2002) advocated for a critical analysis of how <b>empowerment</b> is defined, cautioning that it cannot be assumed that <b>empowerment</b> practice or intentions to <b>empower</b> will lead to emancipation. Other feminist researchers have challenged prevalent assumptions that <b>empowerment</b> is necessarily an externally imposed force (Bay-Cheng,	Bay-Cheng, Lewis, Malley, and Stewart (2006), for example, argued that making assumptions about what is <b>empowering</b> can potentially undermine women's ownership of power in social movements. Researchers who have focused on how individual women in the collective experience <b>empowerment</b> have raised awareness of how women's agency can mediate	Similarly, second-wave feminist authors were instrumental in placing the locus of control of power in the individual. For example, Hill Collins (2000) conceptualized <b>empowerment</b> as an emerging self-awareness in which women recognize and understand the presence and dynamics of power and oppression in their circumstances and daily lives.

			<p>or one's subjective perception of their social location (Hanvinsky et al., 2010; Rowe, 2009; Williams, 1994).</p>	<p>experiences have suggested the need to place the subject's interpretation and mediation of her experiences with power at the centre of inquiries into the how and why of power. Such an analysis might ask, 'what do relationships of power feel like from the inside, what are the possibilities for resistance, and what individual and collective processes will take us there?' (p. 244) [...] Women who participate in activism</p>	<p>e potential of individual women's consciousness of power with domination, an oppressive tradition of power that is imposed on women and associated with victimization and marginalization. She asserted that situating power in the individual allows women to engage their individual and collective power toward social change.</p>	<p>are noted as individual women's priority concerns related to power and empowerment.</p>	<p>have explored the finer points of theoretical definitions of empowerment and discussed how these subtleties translate into women's experiences of power, they have done less work to bring women's reflections on their own experiences with power to the surface and to identify women's specific concerns and interests.</p>	<p>Lewis, Malley, &amp; Stewart, 2006; Carillo, 2007; Nelson, Shanahan, &amp; Olivetti, 1997; Pearlmutter, 2002). They have critically analyzed the role of power in activism in terms of empowerment and challenged prevalent assumptions of empowerment and power as a commodity that can be shared, transferred, or imposed. Some have also elaborated on how empowerment can be</p>	<p>prescriptive forces of empowerment. The self-efficacy and internal locus of control of individual women challenge the "power over" theme of power that is dominant in the mainstream discourse on power in positivist paradigms (Nelson et al., 1997).</p>	
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				<p>have a proximity to power and the agency to interpret, mediate, and direct it actively.</p> <p>Their consciousness of power places women in control of their own empowerment.</p>				<p>construed and how externally imposed power can inadvertently perpetuate oppression.</p>		
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Continuação (Gulbrandsen & Walsh, 2012)

p. 277 - S	p. 281 - S	p. 283 - S	p. 283 - S	p. 284 - S	p. 284 - S	p. 285 - C	p. 286 - C
<p>Yuval-Davis (1994) emphasized the vital connection between the individual and the collective. <b>Empowerment</b>, she suggested, becomes possible when the boundaries between the individual and the collective are transcended and when positions related to difference in the collective are recognized and addressed. McPhee, Marcus, Caragata, and Hutchinson (2002) envisioned collective <b>empowerment</b> whereby individuals contribute to consciousness-raising processes. This dynamic, interpersonal process of “conscientization,” which was originally</p>	<p>Each participant’s narrative revealed how the participant was deliberately compelled to mediate power, how she cultivated her own <b>empowerment</b>, and how she strived to achieve a depth of understanding by analyzing and reflecting on power according to her own experiences. The women’s accounts within this theme represent the women’s own consciousness of power; the participants demonstrated how power at the individual level is</p>	<p>Another woman reflected on the <b>empowering</b> effect of one of her own experiences with activism. She gained power from her experience by both giving and receiving emotional support. “It was extremely <b>empowering</b> for me to be there. We went to the site where the women had been killed, and we cried and were there in solidarity, and we took back the campus. It was quite, . .</p>	<p>The same participant described how sharing power translated into supporting one another’s actions and initiatives. “I think the support is just being with a group of activists. I think it’s much more <b>empowering</b> to act, even if it sometimes feels like you’re bumping your head a lot, than it is not to act and feel <b>disempowered</b>. I think the activism community in Calgary is quite supportive of each other, and it’s because, as I said, it’s relatively small and people get to know each</p>	<p>Hill Collins (2000) reinforced the centrality of the individual woman in feminist activism and referred to women’s self-awareness as the authentic locus of their own <b>empowerment</b>. The ways in which the participants described ownership for understanding and reconciling power are reminiscent of Hill Collins’s characterization of <b>empowerment</b>.</p>	<p>As intersectionality methodology has suggested, women interpret their experiences in the collective according to intersecting aspects of difference. For example, considering and analyzing difference influenced the women’s awareness and reconciliation of privilege. The women in the study were more inclined to recognize and discuss the implications of personal privilege on their experiences of power than they were to reflect on personal experiences of <b>disempowerment</b>.</p>	<p>A further limitation of the study is that only race and class aspects of difference arose in the women’s commentaries. Future research involving more focused questions regarding difference and identity would encourage women to elaborate on how race and class intersect with other aspects of identity, such as age, ability, and sexual orientation. A more representative examination of the role of difference in feminist activism would necessarily include the perspectives of women who experience <b>disempowerment</b> and</p>	<p>Blumer, Green, Compton, and Barrera (2010) conceived of <b>empowerment</b> as an ideal, an outcome of power being addressed openly within the interpersonal realm of collective feminist activism. hooks (2000) urged contemporary feminist activists to continue to cultivate a collective understanding of power despite the struggle it entails and argued that that there is still much work to be done in this regard. To achieve collective transformation, women will have to devise multiple ways to channel their self-determined power, reflexivity,</p>

described by Freire (1970), is achieved through dialogic processes and promotes consciousness and shared understandings of power and oppression that emerge as collective knowledge. Popular education has thus contributed to the conversation about power in the feminist literature, suggesting that <b>empowerment</b> that arises from the collective can propel action toward social change.	understood via introspective reflection.	. it's quite emotional actually even today. So I think for me that was a part where that collective being together, that support and solidarity, helped me to overcome my individual fears. It also let me know that I could make a difference."	other. People do extend or even over extend, I think, in order to support each other. Something might come up, and it might not be your biggest burning issue, but the person that's putting it forward supported your big burning issue so you go out to support hers."			marginalization. As Fredericks (2010) noted, women who have histories that are marked by marginalization and <b>disempowerment</b> envision and experience power from a unique perspective.	and understanding toward engagement at the collective level. The lived experiences of the women in the study could inform recommendations on how women who create activist spaces can support one another in constructing individual and collective understandings of power.
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AFFILIA – Tabela C5

			p. 290 - C	p. 291 - ?	p. 290 - ?	p. 292 - S	p. 293 - C	p. 293 - C	p. 294-295 - C
Hung (2012)	Mulheres chinesas divorciadas	China	Grounded in research on the meanings of divorce (Fok, 1999; Hung, 2002, 2008), I developed an intervention model based on the feminist poststructuralist perspective (Weedon, 1997b) to <b>empower</b> Chinese divorced women through the reconstruction of what divorce means in their lives. This article documents the intervention model.	The feminist discourse in Hong Kong, which is a blend of socialist feminist and poststructuralist discourses, stresses the fluidity of female identities and the <b>empowerment</b> of divorced women (K. W. Chan, Wong, Leung, Lee, & Ho, 2001; Hung, 2002; Hung & Fung, 2003). One concern for the present study is the identification of an increasingly permissive attitude toward divorce that contradicts the traditional, condemnatory attitude.	Different perspectives on the subject of meaning making, which include the interpretive tradition, constructivism, social constructionism, poststructuralism, and postmodernism, have offered various explanations for the process and structure of the constitution of meaning. Nevertheless, they share the understanding that meaning is socially constructed and contextualized. This article focuses on feminist poststructuralism, particularly that put forward by Weedon (1997b, 1997c), which	When feminist poststructuralist perspectives are applied to <b>empower</b> women, the purpose of an intervention is to facilitate divorced women in the development of an awareness of the discursive origin of their views and suffering that will encourage them to choose a positive identity for themselves from among the competing discourses and available discursive resources on divorce and divorced women. The social worker is part of the process, introducing the	In the <b>empowerment</b> workshops, the women were also invited to share what they saw as their strengths. Their lists included the ability to handle their relationships with their ex-husbands and the paternal family, to survive hardships in the divorce process, and to be able to handle the negative emotions that were involved. The participants were also helped throughout the process to realize their strengths in	One essential part of the <b>empowerment</b> workshops involved identifying similarities among the participants' experiences of divorce. Commonalities were revealed by the participants after they had shared their stories of marriage and divorce in the first group session.	These collected sayings reflect the fact that the participants were aware of the negative social meanings conferred on divorce and divorced women, as constituted by the dominant Chinese cultural discourses on divorced women. The <b>empowering</b> impact of the cultural audit and examination of the effects of the dominant discourses on an individual are notable.

					guides the development of an <b>empowerment</b> model when working with Chinese divorced women in Hong Kong.	feminist poststructuralist framework as a way for divorced women to understand the discursive base of their suffering and facilitate the reflection and choices that will ultimately result in the reconstitution of the meanings they hold regarding divorce.	making the decision to divorce and encouraged to make efforts to improve their situations by registering with the workshops and learning from and helping each other.		Individual divorced women who are given the opportunity to share their suffering begin to challenge the normality and superiority of these discourses.
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AFFILIA – Tabela C6

			p. 71 - C	p. 72 - C?	p. 73-74 - C	p. 78 - C	p. 78 - C	p. 80 - C
Kim (2012)	Mulheres americanas beneficiadas por programas de apoio a microempresas	EUA	U.S. MDPs have assisted women, particularly those from economically and socially disadvantaged backgrounds, in enhancing their economic <b>empowerment</b> through business start-ups (Jurik, 2005).	The effectiveness of MDPs is evaluated in regard to the extent to which the MDPs enhance women's economic and psychological self-sufficiency, such as business start-ups, gains in income, <b>empowerment</b> ,	However, for Sen (1988, p. 278), freedom is "alternative bundles of functions that person may be able to achieve." In this example, the alternative bundle of functionings for the person is a job in another town and accessible	In addition to gains in income, gains in knowledge, greater psychological <b>empowerment</b> , and increases in social networks have been reported by women participants of U.S. MDPs. Dumas (1999, 2010) conducted in-	Despite her emphasis on the importance of women's <b>empowerment</b> through MDPs, Dumas did not pay attention to gender-segregated labor divisions reinforced by MDPs, which encourage women to start a home business.	Finally, this review leads to some suggestions for further research. First, although a relatively large number of studies indicated that women-centered U.S. MDPs have been effective in improving women's

				and gender equality.	transportation to reach it. According to Sen's model, the person's freedom of choice is violated. Sen argued that economic development must entail giving people greater freedom and autonomy to achieve capabilities to attain their alternative functionings, which requires <b>empowerment</b> and an active role in their lives.	depth interviews with the women participants of the First Track FastTrac program and Community Entrepreneurs Program of the Center for Women and Enterprise. The participants reported that they achieved positive changes in their knowledge about business, critical thinking skills to assess their ideas, self-esteem, <b>empowerment</b> , and a supportive social network, as well as income gains.	Servon (1996) also reported that U.S. MDPs have contributed to women's <b>empowerment</b> . She evaluated WISE clients' <b>empowerment</b> by using a case study from a survey, in-depth interviews, and observations. She reported that nearly 50% of the participants in the WISE program reported increases in the indicators of <b>empowerment</b> , such as self-esteem, career options, work skills, and the potential for success.	income and psychological <b>empowerment</b> , the studies on the effectiveness of womencentered U.S. MDPs lacked methodological rigor, such as using a comparison or control group. Therefore, more rigorous empirical research is needed to verify the effectiveness of womencentered U.S. MDPs.
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**AFFILIA – Tabela C7**

			p. 153 - C	p. 153 - C	p. 154 - C	p. 160 - C
Deepak (2014)	Mulheres do campo (movimento La Via Campesina)	NSA	<p>Food security has been identified as an urgent global problem by a wide range of stakeholders, from transnational corporations (TNCs), governments, foundations, and international institutions to civil society organizations and social movements. There is agreement among these groups that women are disproportionately burdened by food insecurity and that women's <b>empowerment</b> and gender equity are key to addressing the problem, but there are vast differences in the two proposed solutions.</p>	<p>A PCFSW perspective will then be introduced and elaborated as a critical theoretical lens with which to unpack proposed approaches to global food security initiatives that highlight gender equity and women's <b>empowerment</b>.</p>	<p>Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems. It puts those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations. . . . Food sovereignty prioritizes local and national economies and markets and <b>empowers</b> peasant and family farmer-driven agriculture, artisanal-fishing, pastoralist-led grazing, and food production, distribution and consumption based on environmental, social and economic sustainability.</p>	<p>Because agroecology emphasizes the capability of local communities to experiment, evaluate and scale-up innovations through farmer-tofarmer research, and grassroots extension approaches (Altieri &amp; Toledo, 2011) the agricultural knowledge of women can be honored and shared, providing an opportunity for women's <b>empowerment</b> (Lopes &amp; Jomalinas, 2011).</p>

AFFILIA – Tabela C8

			p. 310 - C	p. 310-311 - C	p. 311 - C	p. 311 - S	p. 311 - C	p. 311 - C	p. 311 - C	p. 312 - C
Krenz, Gilbert & Mandayam (2014)	Mulheres indianas participantes de um programa de microcrédito	Índia	<p>p. 310 - C</p> <p>Since the mid-1980s, concern for women's empowerment has grown within the international development field (Batliwala, 2007). Development scholar Naila Kabeer (1999) characterizes empowerment broadly as the "process through which those who have been denied the ability to make strategic life choices acquire such an ability" (p. 435).</p>	<p>p. 310-311 - C</p> <p>Though initially theorized by feminists from the developing world as a means to challenge patriarchal oppression through consciousness raising and political activism, more recently the notion of women's empowerment has been embraced by mainstream development organizations, primarily nongovernmental organizations (NGOs) that promote microfinance to reduce gender inequality by generating social and economic development</p>	<p>p. 311 - C</p> <p>Considering the contentious discourse on women's empowerment and its centrality to collective feminist politics as well as local development practice, this article traces the effects of one NGO's microfinance program on women from poor urban areas of Mumbai, India. [...] The focus of our research was to explore the empowering effects of Annapurna Pariwar's microfinance model</p>	<p>p. 311 - S</p> <p>Empowerment is generally conceived as the process by which a person or group develops critical awareness and agency, or the ability to act purposefully and effectively for desired ends. Widely used and variously defined, "empowerment" figured prominently in U.S. radical political movements of the 1960s and has been taken up more recently within feminist and development discourse (Oxaal &amp; Baden, 1997, p. 1). The feminist</p>	<p>p. 311 - C</p> <p>Discontent with development theories that did not recognize the situated complexity of gender relations or challenge existing economic structures (instead, equating women's empowerment with access to the public "productive" sphere), members of DAWN emphasized that gender subordination must be understood in terms of socially constructed gender relations and larger</p>	<p>p. 311 - C</p> <p>Interested in creating more just, inclusive, and participatory processes of development and inspired by Paulo Freire's work on critical consciousness and popular education, these scholars and activists saw "women's empowerment" as a critical component of development for social transformation (Batliwala, 2007). In contrast to top-down development strategies, empowerment was</p>	<p>p. 311 - C</p> <p>Throughout the 1980s and 1990s, women's groups in India embraced empowerment as a tool for social justice, creating spaces for women to "collectivize around shared experiences of poverty, exclusion, and discrimination, critically analyze the structures and ideologies that sustained and reinforced their oppression, and raise consciousness of their</p>	<p>p. 312 - C</p> <p>Eager to demonstrate a progressive approach to gender while reducing poverty and stimulating economic growth, many governments and development organizations adopted the language of empowerment while standardizing its implementation (Batliwala, 2007). Microcredit programs emerged during this time as a favored tactic for reducing poverty while</p>

				<p>(Batliwala, 2007). From the perspective of feminists wary of neoliberal appropriation, the focus on individual rather than collective <b>empowerment</b>, “entrepreneurship and individual selfreliance, rather than cooperation to challenge power structures which subordinate women,” signifies a fundamental denaturing of <b>“empowerment”</b> as a political and transformatory idea (Cornwall, Gideon, &amp; Wilson, 2008; Oxaal &amp; Baden, 1997, p. 5). Others argue that microfinance</p>	<p>through the stories and perspectives of women who participate in the program.</p>	<p>conceptualization of “women’s <b>empowerment</b>” as a political project and development intervention emerged in the mid-1980s in reaction to prevailing approaches to women in international development (Saunders, 2002).</p>	<p>systems of inequality (Drolet, 2010).</p>	<p>conceived as a bottom-up process in which women develop a critical awareness of their own situation and dictate the shape of social change (Sen &amp; Grown, 1987).</p>	<p>own subordination” (Batliwala, 2007, p. 560). The success of these early interventions was one factor leading to the adoption of <b>empowerment</b> rhetoric by governments and development organizations in the 1990s. The 1995 Fourth World Conference on Women in Beijing was critical in bringing <b>empowerment</b> to the forefront of development policy and practice (Batliwala, 2007). Highlighting</p>	<p><b>empowering</b> women, particularly as responsibility for women’s <b>empowerment</b> shifted from the state to local governments and NGOs (Leach &amp; Sitaram, 2002).</p>
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				<p>programs, when successful over time, can pave the way for collective transformation (Kabeer, 2005; Mayoux, 2011).</p>					<p>the connection between women's empowerment, poverty reduction, and economic growth, the Beijing Platform for Action identified women's empowerment and gender equality as necessary prerequisites for achieving social, political, economic, cultural, and environmental security (Beijing Platform for Action, 1995, as cited in Drolet, 2010, p. 215).</p>	
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## Continuação (Krenz, Gilbert &amp; Mandayam, 2014)

p. 312 - C	p. 312 - S	p. 312 - C	p. 312-313 - C	p. 313 - C	p. 313 - C	p. 314 - C	p. 314 - C	p. 314 - ?
Though much research has brought into question the <b>empowering</b> effects of microcredit, the provision of financial services to poor women and families has been widely promoted by donor agencies as a relatively straightforward pathway to <b>empowerment</b> and poverty reduction (Mayoux, 2003). The assumed correlation between microcredit and <b>empowerment</b> is based on the premise that, with access to financial	Generally concerned with improving women's income-earning capacity via entrepreneurialism and self-employment, microcredit has been criticized for placing the onus of development on individual women rather than challenging broader structural barriers to gender equality and the alleviation of poverty (Drolet, 2010). Many feminist scholars view microcredit as an attempt to integrate poor women into the neoliberal capitalist market system and consider the use of <b>"empowerment"</b> in this context a misleading appropriation of a	Despite the limitations inherent to microcredit as a strategy for women's <b>empowerment</b> , Kabeer (2005) argues that microcredit programs do have the potential to address women's basic needs in the informal economy, and therefore should not be dismissed. Indeed, many women's organizations have long utilized microfinance as a tool for women's <b>empowerment</b> , operating within what Mayoux (2003) terms "the feminist <b>empowerment</b> paradigm."	Microfinance programs operating within the feminist <b>empowerment</b> paradigm recognize the limitations and possibilities of microcredit as a means of promoting gender justice and social transformation (Mayoux, 2010). Using a "Credit-Plus" model, organizations such as Pro Mujer in Bolivia, Bangladesh Rural Advancement Committee in Bangladesh, and the Self-Employed Women's Association in India supplement microcredit	Founded in 1975, Annapurna Pariwar is a group of six NGOs located in the Indian state of Maharashtra and is one of the first urban microfinance organizations in India. Since 1993, Annapurna Pariwar has worked toward achieving its vision of <b>"empowered</b> women in sustainable families" through needs-based projects, partnerships, and advocacy. Though the organization's first and primary activity remains <b>empowering</b> women through	For Annapurna Pariwar, microcredit is an "entry point" into poor urban communities and the basis for further <b>empowerment</b> . The organization utilizes a joint liability group (JLG) microfinance model, consisting of five members who stand guarantee for the loan drawn by each member in the group. The JLG model is a version of group dynamics similar to the self-help group, a common tool for the	According to an impact analysis conducted by Annapurna Pariwar, its microfinance program has positively impacted 150 slum communities in Pune and 60 slum communities in Mumbai, measured in terms of borrowers' earning power, family welfare, child education, and receipt of adequate health care ("Annapurna Pariwar," 2011). Our research extends this analysis by exploring pathways to the broader goal of	Drawing upon feminist standpoint theory, our intent was to design a study that gives voice to women's lived experiences, while furthering our understanding of <b>empowerment</b> as a development intervention with the potential to address not only individual financial resources but gender inequality, poverty, and oppression.	As a path-dependent and multidimensional process, <b>empowerment</b> is inherently difficult to define and measure (Kabeer, 2011). Qualitative research methods may be best able to capture local understandings of <b>empowerment</b> and the nuanced outcomes of empowerment interventions.

resources, women are better equipped to meet practical needs, contribute to household resources, and challenge gender inequity (Mayoux, 2003). On a basic level, the practice of microcredit involves extending small loans to poor borrowers who otherwise would not be able to access credit. Loans are disbursed to individuals or groups, with the expectation that the money will be invested in entrepreneurial activities, generate income and employment	political concept (Batiwala, 2007; Drolet, 2010; Rankin, 2001).	Reflective of the perspective advocated by DAWN, the feminist <b>empowerment</b> paradigm seeks not only to meet women's practical needs but also to transform oppressive power relations throughout society (Drolet, 2010). <b>Empowerment</b> is viewed as a complex, multidimensional process affecting multiple aspects of women's lives, from consciousness and self-esteem to agency, access to resources, and the ability to work with others for social justice (Kabeer, 2011). Given that women's experiences of marginality	with ancillary services based on the needs of clients and concern for gender <b>empowerment</b> . Despite reservations about the effectiveness and efficiency of the "Credit-Plus" model (Mayoux, 2010), Velasco and Marconi (2004) suggest that such an approach does not necessarily limit the financial sustainability or effectiveness of development programs. Based on their analysis of Pro Mujer, the authors argue that provision of	microfinance, the organizations associated with Annapurna Pariwar collectively offer a package of services that include (1) microloans and savings; (2) vocational training and job placement; (3) microinsurance; (4) family, legal, and health counseling; and (5) low-cost child care and educational sponsorship.	<b>empowerment</b> of vulnerable groups in India based on the premise of increased social capital. Individual loans range in size from 1,000 to 35,000 rupees (roughly the equivalent of US\$18–US\$623).	women's <b>empowerment</b> , such as gender equality and challenges to the socioeconomic and political structures that oppress women. In other words, our study sought to assess what, if any, changes in women's individual and household well-being lay the groundwork for community and societal change, which can ultimately lead to structural transformation.		
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opportunities, and help to lessen poverty on the individual and community level (Isserles, 2003).		<p>occur within particular contexts and reflect intersecting relations of power, there is no predictable pathway to <b>empowerment</b>. Within this paradigm, microcredit may help further the process of <b>empowerment</b> for some women, but should not be considered an end in itself.</p>	<p>integrated social and financial services may actually improve repayment rates and foster increased lending and investment, particularly for organizations that engage in group lending. Much of the existing research on the “Credit-Plus” model of microfinance takes an organizational perspective, measuring outcomes in terms of profitability, financial sustainability, and repayment rates (Chakrabarti &amp; Ravi, 2011; Godquin, 2004). To</p>					
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			date, few studies have explored "Credit-Plus" from a feminist <b>empowerment</b> standpoint as a means to foster women's <b>empowerment</b> and broader structural changes in gender relations (Mayoux, 2010).					
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Continuação (Krenz, Gilbert & Mandayam, 2014)

p. 314 - ?	p. 315 - S	p. 315 - ?	p. 315 - S	p. 316 - C	p. 318 - S	p. 318 - C	p. 320 - C	p. 321 - C
Participants were asked to complete a brief survey that included basic demographic questions and survey items pertaining to their participation in a women's <b>empowerment</b> intervention.	The interview and survey questions were designed to assess the respondents' sense of agency and <b>empowerment</b> by asking open-ended questions pertaining to the effect of the microfinance program on their sense of confidence and self-esteem,	Their survey and interview responses explore the relationship between Annapurna Pariwar's microfinance program and various dimensions of <b>empowerment</b> .	Theme 1: Psychosocial <b>Empowerment</b> - Since taking their first loans over 2 years ago, study participants described themselves as "better," "more confident," and "happy." Their responses	By insisting on a group-based model of <b>empowerment</b> , Annapurna creates new and safe social spaces for observation, interaction, and personal development. Spaces that foster group inclusion and nonhierarchical	<b>Empowered</b> by their record of success with Annapurna and driven by their responsibility as providers, the women also possessed the courage to dream about the future: "I	Theme 2: Economic <b>Empowerment</b> - Aside from instigating changes to women's psychosocial well-being, the loans disbursed through Annapurna's microfinance project help to increase	Theme 3: Household Gender <b>Empowerment</b> - Since taking loans, the women did report increased control over household resources and financial decision making, as well as more	Some couples likely practiced more equitable decision making even before joining Annapurna. For various reasons, some husbands might be more likely to support their wives' participation in

	<p>patterns of personal and household decision making, familial and extrafamilial relationships, economic well-being, and community-level <b>empowerment</b>. Interviews were coded to identify patterns and themes across the responses. The content analysis was informed by the preconceptualized categories identified in Malhotra, Schuler, and Boender's (2002) framework for assessing women's <b>empowerment</b>. [...] Kabeer's (1999) definition of <b>empowerment</b> undergirded the content analysis: Each dimension was assessed in terms of the women's sense of agency and access to</p>		<p>reflected subthemes of improved self-confidence, self-efficacy, and social relationships. In general, they noted feeling more self-assured and capable in their work and their daily interactions, particularly in social situations they previously avoided.</p>	<p>relationships between poor and less poor individuals seem to be particularly successful in improving feelings of self-worth. The larger organization-wide meetings also serve to reassure clients that they are not alone in their struggles</p>	<p>want to fulfill this dream with the help of Annapurna . . . I will not give up. Whatever money I get, I will keep on saving and I will to buy my own house one day. I want my daughter to continue her further studies. That is the main purpose. I have no one else except for my daughter. Whatever I do, I will do it for her."</p>	<p>women's access to capital assets, improve financial management skills, and reduce both household and individual vulnerability.</p>	<p>egalitarian intrahousehold gender relations. All of the women described maintaining control over the use of their loans, though most consult with their husbands when making major financial decisions.</p>	<p>microfinance activities. This is consistent with Ahmed's (2008) research, which demonstrates the way in which divergent models of masculinity influence men's attitudes toward gender <b>empowerment</b> and their wives' participation in microcredit schemes (p. 152).</p>
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	resources, before and after taking loans from Annapurna Pariwar.							
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Continuação (Krenz, Gilbert & Mandayam, 2014)

p. 321 - ?	p. 322 - C	p. 322 - C	p. 322 - C	p. 322 - C	p. 322-323 - ?	p. 323 - C	p. 323 - C
<p>Despite the above gains, the women did not experience significant changes in their household responsibilities due to participating in Annapurna's <b>empowerment</b> program. Although many committed more time to income-earning activities since joining the organization, they did not note a subsequent decrease in time spent on unpaid work within the home.</p>	<p>This research explored women's accounts of personal and collective empowerment through a case study analysis of Annapurna Pariwar's participants. Overall, the women's narratives suggest a gradual process of <b>empowerment</b> characterized by psychosocial, material, and relational changes on the individual, household, and community levels. Results suggest that the social and financial</p>	<p>For Annapurna Pariwar, <b>empowerment</b> is not considered a solitary endeavor, but a process impelled by mutual support and collective action. As demonstrated in this study, group-based <b>empowerment</b> can strengthen women's social ties, improve their social competence, and expand their extrahousehold network of support. Over time, improved social capital may increase women's access to resources and decrease tolerance for</p>	<p>The heightened visibility of women as entrepreneurs and business owners might also instigate a change in perceptions and social relations over time. In discussing the future of women's <b>empowerment</b> in India, New Delhi-based author and columnist Nilanjana S. Roy (2013) notes, "Given power, women give attention to issues that don't matter as much to their male counterparts—like access to better drinking</p>	<p>By involving men in the loan-granting process and offering health insurance and counseling to all family members, Annapurna Pariwar may avoid some of the tension generated by increasing women's access to resources and public visibility. However, encouraging men to challenge patriarchal gender relations and advocate for the <b>empowerment</b> of women will likely require a deeper and more concerted effort</p>	<p>Due to the contingent nature of <b>empowerment</b>, the outcomes documented in this study cannot be generalized to similar interventions elsewhere. The small sample size (n = 10) and selection bias toward women with the time and availability to participate in the study limit the generalizability of the findings. Women who dropped out of the program were also not considered for participation. Despite these limitations, the narratives documented here represent a crucial</p>	<p>Collective action in the social, economic, and political spheres can alter policies and practices in a way that improves women's ability to make strategic life choices, even if they were not involved in advocating for change. Microcredit borrower groups have the potential to become sites of solidarity building and collective <b>empowerment</b>, encouraging new forms of collective action around community or gender issues. Furthermore,</p>	<p>Though it is widely acknowledged that <b>empowerment</b> is not an automatic consequence of women's access to savings, credit, or group formation, this study is a first step in demonstrating how individual, household, and collective agency dynamics change for women who have participated in an <b>empowerment</b> program that strategically combines microfinance with other vital</p>

	<p>services work in tandem to reduce household vulnerability and improve the capacity of women and families to meet their basic needs and negotiate better relationships in the home and community. In particular, the group model of lending, the combination of savings instruments and loans, and the integration of health care and health insurance into the microfinance model demonstrate the most profound impact on participants' feelings of confidence, solidarity, and security.</p>	<p>gender-based oppression and discrimination. Additionally, when increased income is combined with other financial assets, like loans, savings, and insurance, women's economic activities can reduce household vulnerability to external risk and improve long-term security.</p>	<p>water. In addition, the presence of women in a visible position of command at the village level has been shown to have a significant effect on the aspirations of young girls, and has also increased general societal acceptance of working women."</p>	<p>on the part of women's groups to involve men in processes of change.</p>	<p>first step toward understanding the relationship between Annapurna Pariwar's "Credit-Plus" model of microfinance and women's <b>empowerment</b>. Further ethnographic research inclusive of more varied perspectives, from staff members to family and former program participants, will help to broaden our understanding of "<b>empowerment</b>" in this context.</p>	<p>access to financial and nonfinancial resources, including insurance, child care and savings, can guarantee security for the most vulnerable and lay the groundwork for future gains in health, education, income, and general welfare. However, group-based microfinance is unlikely to result in a renegotiation of gender relations, collective political action, or changes in sociocultural norms without organizational commitment to a wider <b>empowerment</b> agenda.</p>	<p>services. Annapurna Pariwar's holistic "Credit-Plus" approach merits further longitudinal study as a relevant <b>empowerment</b> model for social work practice.</p>
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AFFILIA – Tabela C9

			p. 194 - S	p. 194 - ?	p. 202 - S
Lewinson, Thomas & White (2014)	Mulheres sem-teto	EUA	This study is framed by interrelated theoretical perspectives, specifically variations of trauma theory that emphasize the cumulative nature of traumatic and adverse events (Kubiak, 2005; Turner & Lloyd, 1995) and feminist theory and <b>empowerment</b> perspectives that recognize the impact of oppression and the role of mutual relationships and self-determination in addressing and healing from trauma (Dietz, 2000; Kulkarni, Kennedy, & Lewis, 2010).	Feminist theories have historically been concerned with women and other's experiences of trauma, particularly as trauma and resulting powerlessness are products of oppressive systems (Dietz, 2000; Kulkarni et al., 2010). Emphasizing the personal and political dimensions of oppression, feminist theory calls for responses to trauma that address systemic roots of violence and build individual power through programs and clinical interactions that emphasize self-determination and mutual helping relationships. Trauma theory, feminist theories, and <b>empowerment</b> perspectives are integrated in trauma-informed care (TIC) service models that are permeated by trauma awareness, safety, a strengths perspective, and opportunities to rebuild control (Elliott, Bjelaia, & Fallor, 2005; Hopper, Bassuk, & Olivet, 2010).	TIC models emphasize that trauma awareness must be cultivated among service providers and integrated into interventions and program structures. In recognition of how trauma can destroy a sense of safety and personal power in relationships, TIC models must also address physical and psychological safety, emphasize client choice and control, and provide opportunities for <b>empowerment</b> . For homeless services settings, TIC has been defined as, "a strengths-based framework that is grounded in an understanding of and responsiveness to the impact of trauma, that emphasizes physical, psychological, and emotional safety for both providers and survivors, and that creates opportunities for survivors to rebuild a sense of control and <b>empowerment</b> " (Hopper et al., 2010, p. 82).

AFFILIA – Tabela C10

			p. 332 - S	p. 335 - C	p. 336 - S	p. 337 - ?
Moe (2014)	Mulheres praticantes de dança do ventre	EUA	"It's the most expressive for me, the most accepting. Belly dancing is very size positive. It's very <b>empowering</b> , and it allows you to be creative. With belly dancing, the majority of it comes from	This analysis suggests that, when analyzed from the standpoint of contemporary practitioners, belly dance may be beneficial to women in terms of <b>empowerment</b> and overall health. Such	Dance has long been deemed a holistic movement modality, especially styles that are premised on self-experimentation, improvisation, discovery, and <b>empowerment</b> (Halprin, 2000; Levy, 1988;	For social workers working with women who are currently in unsafe situations, it would be critical to utilize strength- and <b>empowerment</b> -based methods of communication

			<p>existing. Everyone can exist in that moment and express themselves to this music without fear". In the above excerpt, Emma also underscores the uniqueness of belly dancing, as a genre that accommodates the individual regardless of size, experience, or body image. She also hints at the importance of communal support within the genre.</p>	<p>findings are helpful in expanding notions of empowerment-based self-directed coping, as applicable to feminist social work practice.</p>	<p>Payne, 2006). The women in this study indicated many instances in which they found belly dance to facilitate healing, making links between the harm they had suffered and the consequential benefits of belly dance. Paramount among these was the physical reclamation, wherein they experienced positive appreciation for what their bodies could do. The women also described a sense of belonging and comfort within the social context of belly dancing. For many, such settings provided respite from the stresses of their lives. They found the individualized characteristic of belly dance to be helpful as well, allowing myriad uses of the dance without the burden of conforming to certain physical or skill expectations. While some were not able to articulate the exact feelings they had while belly dancing, their overall sense of it was one that encompassed joy, release, comfort, and <b>empowerment</b>. All of these sentiments are indicative of its holistic capacity.</p>	<p>and safety planning. If such women are already engaged in belly dance, and feel safe doing so, it would behoove social workers to support and honor them.</p>
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AFFILIA – Tabela C11

Ormiston (2014)	Pedagogia indígena	EUA	Students might then feel <b>empowered</b> to return to their territories and know what kind of questions to ask as part of their own coming to know. That is, students who learn about the identity of another territory they are situated in will then feel <b>empowered</b> to find out more about their own indigenous territory and learn how to ask the questions in pursuit of coming to know where they are from and who their people/traditional territories are and their traditions.
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### AFFILIA – Tabela C12

			p. 355 - ?	p. 356 - C	p. 356 - C	p. 356 - ?	p. 359 - C	p. 363 - C	p. 355 - C	p. 355-356 - C
Scheuler, Diouf, Nevels & Hughes (2014)	Mulheres solteiras de baixa renda	EUA	In 2004, the Trio Foundation's Board of Directors identified "services to increase women's economic <b>empowerment</b> " as the focus of their first targeted giving initiative. Foundation principals reviewed research, contacted other organizations working for women's <b>empowerment</b> , and held a series of community meetings with nonprofit and postsecondary educational leaders to gather input. Feedback from community	These directives are in alignment with social justice and feminist theoretical perspectives by recognizing that individual struggles are often rooted in oppressive social, political, and cultural environments, and that, in the face of these oppressive systems, individuals must be <b>empowered</b> in order to make progress (Atkinson, Thompson, & Grant, 1993; Morrow & Hawxhurst, 1998). In this case, the oppressive systems included (a) a job market that did not reward women with positions	Social work models based on <b>empowerment</b> are vital when working with women who are <b>disempowered</b> by constraints at both the individual and societal levels, including women in poverty and victims or survivors of domestic violence (Mills, 1996; Parsons, 2001; Parsons, East, & Boesen, 1994; Prigoff, 1992). Further, the education of women has long been recognized as an <b>empowerment</b> strategy for addressing the	Through a competitive proposal process, the Trio Foundation selected the YWCA of Metro St Louis as the administering organization because (a) its mission and core expertise were consistent with those of the initiative, (b) the YWCA had demonstrated past success with the target population, (c) the agency's case management philosophy was <b>empowerment</b> based, and (d) personnel to staff the	The LCCM delivered a total of 479 hr of one-on-one coaching to address participants' immediate and longer term needs during Phase 1. These services were provided from an <b>empowerment</b> perspective in which the LCCM interacted with participants as more of a coach and facilitator than a traditional case manager. Sessions included reviewing budgets and helping women access more stable and	The opportunity to participate in setting and achieving life goals with the extensive support provided by the LCCM, and the ability to request and receive financial assistance according to their individualized needs, helped <b>empower</b> these women. By completing degree programs and attaining work in maledominated fields, they succeeded in overcoming some of the barriers that hinder women from achieving economic parity with	As part of their Family Economic Security Project, WOW defined the following strategies as vital to financial <b>empowerment</b> for low-income women: (a) promoting economic security as defined by a Self-Sufficiency Standard, <sup>5</sup> (b) targeting higher wage and nontraditional employment, and (c) promoting Individual Development Accounts (IDAs).	Direct service would be a central element of the initiative. The administering organization would use <b>"empowerment"</b> approaches in working with participants, making specific decisions about how to provide assistance and services within a general program framework provided by the foundation.

			<p>organizations confirmed the need in the St Louis region for a new initiative to support low-income women with children; forum participants noted that “women in the middle,” who were not dealing with severe financial and personal crises but still in need of significant support in building economic security were underserved by current programs and services.</p>	<p>that paid enough to support a family and that judged “women’s work” to be less valuable than “men’s work”; (b) a punitive and rigid public welfare system; and (c) an educational system that was inaccessible to low-income single women who were also raising children. As Parsons, East, and Boesen (1994) noted “welfare reform” programs in the United States typically focus on job training and financial assistance without taking into account the effects of oppression and <b>disempowerment</b> experienced by low-income, single heads of households.</p>	<p>power differential between men and women (Stromquist, 2002).</p>	<p>initiative were already in place.</p>	<p>adequate services. Primary topics addressed during these sessions (in order of frequency) include school, employment, debt reduction, medical needs, housing needs, and childcare.</p>	<p>men.</p>		
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AFFILIA – Tabela C13

			p. 8 - S
Barrett, Almanssori, Kwan & Waddick (2015)	Construtos feministas em publicações sobre violência doméstica	EUA	<p><b>Empowerment</b> and self-determination - Approximately half (n ¼ 26, 50.9%) of the agencies expressly used the term “<b>empowerment</b>” or language referencing a victim’s sense of power. Although some organizations were concerned with the <b>empowerment</b> of women in general (e.g., Florida Coalition Against Domestic Violence, n.d., Mission Statement section, { 1), others discussed <b>empowerment</b> specific to victims (e.g., ACADV, n.d., Mission Statement section, bullet 5). Relatedly, 20 coalitions (39.2%) noted the importance of “self-determination” or the right of individuals to make decisions or take control of their own lives. Although some coalitions, such as the Alaska Network on Domestic Violence and Sexual Assault (ANDVSA), noted a belief in the “self-determination of women” (ANDVSA, 2009, Our Philosophy section, { 4), self-determination was most commonly discussed in conjunction with individual victim’s rights.</p>

AFFILIA – Tabela C14

			p. 6 - C	p. 11 - C
Mottram & Salter (2015)	Mulheres trabalhadoras da assistência social com mulheres acusadas de violência doméstica	EUA	<p>When workers were asked the reasons why women commit violence, they usually answered by describing the helplessness these women felt due to a lack of family, community, and service support. Women’s violence was therefore framed by workers within the structural dimensions of gender inequality as well as gender norms that stigmatized women who are either victimized or violent. They emphasized how women’s violence should be understood as a last-ditch defense in the absence of protective options or support, driven by broader structural and normative patterns of gender inequality. However, as the following section shows, women’s violence had an important subjective element involving the psychodynamic interplay of various factors within women’s lived experience against a broader backdrop of victimization and <b>disempowerment</b>. The way in which women’s own histories, mental health, and coping strategies informed their responses to abuse and powerlessness appeared to distinguish those women who used violence from those that did not.</p>	<p>Women’s use of violence was necessarily a difficult issue for DV workers to speak about. Their practice and professional judgment was informed by a prevailing anti-violence sentiment that linked violence to the wrongful exercise of power; a sentiment that came under challenge when <b>disempowered</b> and victimized women used violence.</p>

## 1480 AFFILIA – Tabela C15

			p. 287 - ?	p. 287 - C	p. 287-288 - C	p. 288 - C	p. 288 - C	p. 289 - ?	p. 291 - ?
Wood (2015)	Advogados(as) que atendem vítimas de violência causada por parceiros	EUA	Several theoretical frameworks have influenced interventions with survivors of partner violence and provided insight into the experience of abuse. Feminist and critical theories are most prevalent in academic literature as models for advocacy interventions with survivors of IPV (Lockhart & Mitchell, 2010), along with <b>empowerment</b> approaches and the strengths-based perspective (Black, 2003; Busch &	<b>Empowering</b> practice shapes programs by drawing from the needs of clients, builds on strengths of people, revises intervention, and pays ongoing attention to power differentials (Simon, 1994). The empowerment perspective is the foundation for advocacy services in many shelters (Goodman & Epstein, 2008). The experience of domestic violence is understood as fundamentally <b>disempowering</b> for survivors. Women are stripped of their personal agency and freewill by the	Feminist interventions often seek to <b>empower</b> clients (Dominelli, 2002; Petrectic-Jackson et al., 2002). Dominelli (2002) and Payne (2005) summarized some of the major elements of feminist social work practice, including analysis of power, focus on the personal experience in the public context (the personal is political), the de-emphasis on blame and pathology of women, consciousness raising, reflexivity, and egalitarian relationships	In conjunction with feminist theories and <b>empowerment</b> , a strengths perspective is often employed in partner violence advocacy (Black, 2003). The strengths perspective rejects the view of people in need of services as victims and asserts, instead, that everyone has inherent strengths and resourcefulness. By listening, asking questions, and pointing out themes, social workers can help clients to discover these strengths (Howe, 2009).	It is in this spirit that advocates often refer to those who have experienced intimate violence as survivors and not victims. Strengths-oriented practitioners <b>empower</b> the people they work with by highlighting these strengths and using a future orientation to apply skills toward current problems (Howe, 2009). Black (2003) assessed the strengths-based perspective as being interwoven with feminist and <b>empowerment</b>	The literature reveals the suggested use of <b>empowerment</b> , strengths perspective, CBT, and feminism theories in interventions with survivors of IPV. Other theories are in use with survivors, such as crisis intervention (Roberts, 2007).	The most commonly referenced guiding philosophy or theories for practice were <b>empowerment</b> and strengths-based perspective. Hope and feminism also emerged as important constructs for IPV advocacy.

			Valentine, 2000), but these by no means provide an exhaustive list.	abusive partner and then forced to enter uncharted territories of services (Busch & Valentine, 2000). Personal power is restored by encouraging and creating avenues for women to make decisions about their own lives (Kallivayalil, 2007). Shelters and agencies often do this by creating safe spaces to give survivors the time to make their own choices without fear or punishment (Clevenger & Roe-Sepowitz, 2009).	and attention to issues of process. IPV agencies often strive to use the nonhierarchical structures and consensus-making models central to some feminist theories (Bennett et al., 2004).		models and a common tool in working with partner violence survivors. Her study of domestic violence court advocates confirmed that they use a strengths orientation to practice (Black, 2003).		
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Continuação (Wood, 2015)

p. 291 - C	p. 292 - C	p. 292 - C	p. 292 - C	p. 292 - ?	p. 293 - ?	p. 295 - ?	p. 296 - ?	p. 296-297 - C
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<p>Far and away, the <b>empowerment</b> model was the most used or referenced perspective for advocacy practice. <b>Empowerment</b> meant that the advocate provided support for the client, but the survivor is “in charge” of the types of services she used and when she used them. This is guided by the idea that survivors are the experts on their own lives and understand what they need when they present for services.</p>	<p>Advocates referenced the specific ways they go about facilitating <b>empowerment</b>. These included offering resources, education, providing information, listening, reflecting, raising awareness, and avoiding judgment. Importantly, advocates using an empowerment perspective did not make choices for someone else, but supported them where they are at, as Alma outlined. 'Technically, we don't empower them. We help them find their own <b>empowerment</b> and help them <b>empower</b> themselves to</p>	<p>Since advocates did not <b>empower</b> people personally, but rather helped facilitate <b>empowerment</b>, there were a number of different ways participants in the sample approached this skill. The approach taken by the advocate to empower the survivor changed with the setting and the timing of the intervention. Characteristics of the survivor also helped the advocate determine what information to offer and how to best provide an <b>empowering</b> perspective. Rita talked about her goals using the <b>empowerment</b> perspective and</p>	<p>An <b>empowering</b>, client driven-approach can be difficult for advocates to implement, especially when the survivor does not have the same goals as the advocate might wish for them, does not want to use a potentially helpful resource, or moves at a pace that is uncomfortable for the rest of the people working with her. Advocates drew on personal reflection to mediate against desires to interject their thoughts on the best course of action. As Ana noted, advocates specifically used the skill of patience and</p>	<p>As a second theory closely linked to <b>empowerment</b>, advocates overwhelmingly endorsed a strengths-based perspective in their work with survivors. A strengths-based perspective meant drawing on the natural abilities of survivors and focusing interventions on their expressed needs.</p>	<p>Belief in social change and eliminating oppression, particularly based on gender, was a guiding belief for practice in some agencies, as Renee stated, “Well, the philosophy at our agency is very much one of social change, social justice and <b>empowerment</b> of survivors.” Participants endorsed feminist beliefs, especially in relationship to perceived causes of partner violence. Overwhelmingly, participants attributed the cause of partner violence as, in part, a desire for power and control. Many participants expressed that violence</p>	<p>Advocates typically endorsed several connected causes of violence rather than one factor. Strengths perspective and <b>empowerment</b> theory were the most referenced practice theories used in this sample. They were not, however, the only approaches to work with survivors that were mentioned. Other theories and perspectives endorsed by advocates included motivational interviewing and the stages of change, cognitive-behavioral techniques, and the emerging</p>	<p>Advocates often had to reconcile their hopes for the future of the individual survivor and a client-driven model. Sometimes, this contributed to a sense of helplessness or lack of control in the work. Advocates also try to anticipate that in a model based on <b>empowerment</b>, working with survivors will not be simple [...]</p>	<p>It is not surprising that the most commonly used practice theories are <b>empowerment</b> and strengths perspective. Advocates in this sample viewed an <b>empowering</b> approach as a mediator against the abuser's power and control and necessary to increasing client buy-in for services. When <b>empowerment</b> is partnered with a strong rapport and client-led services, advocates felt that survivors were able to make goals that mattered to them and built a more positive sense of self. Highlighting strengths and using them as a</p>
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	<p>see that they have choices and to expand those choices. If we've done that and they choose to stay with an abusive person, then they've made that choice or they choose to keep using drugs or whatever.'</p>	<p>how they changed depending on the individual client. 'Well I want to <b>empower</b> them. I want them to know that there are shelters out there, that there are people who care. Even just educating them, that a lot of people feel that they have no rights. Especially with the undocumented population; you know, batterers will sometimes use that against them like, "If you leave me, I'm going to deport you or I'm going to deport your family and I know where you live" and it's just fear. You know, and just letting them know that fear is very valid</p>	<p>embraced a lack of control to continue using an empowering approach. 'Being patient and I think that that is crucial to <b>empowerment</b>. A lot of times I will, in the back of my head, I'll just be, "Let me just do this, I can do this, I can do this faster than you," but that is just the absolute wrong approach for a survivor. They need to do this themselves, they are perfectly capable, they know that, they can do it and I'm not there to make things move faster or make everything to be just right. Patience and also just kind-of embracing not</p>		<p>stemmed from cultural gender roles that contribute to a need for power and control or at least allow it to thrive.</p>	<p>paradigm of traumainformed care. One important theoretical construct that guides practice was the concept of hope, especially as it relates to survivors of IPV.</p>	<p>means for goal planning was a natural extension of this perspective. This finding is especially important, given this centrality of <b>empowerment</b> to social work practice and the seemingly lacking understanding of the best methods to approach IPV intervention in social work education. In one study of master of social work students, feminist or power-related causes of violence were only minimally endorsed, and <b>empowerment</b>-based interventions were scarcely recognized (Black, Weisz, &amp; Bennett,</p>
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		and real but there are different resources that they can access to try to get their documents in order and do things legally. Again, just being able to help them and meet them where they're at.'	being in control, that's another very important thing.'					2010).
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Continuação (Wood, 2015)

p. 297 - C	p. 297 - ?	p. 298 - ?	p. 298 - C	p. 299 - ?
Evidence of <b>empowerment</b> -influenced services came not only from direct references but also from statement of actions undertaken in advocacy practice. In this research, participants discussed their desire to educate clients about societal forms of oppression, provide information gained at increasing personal power and resource acquisition, and encourage clients to build supportive networks with other	Hoping is also wishing for a different outcome, especially for survivors who may have returned to abusive partners or exhausted their time limit at shelter. For many advocates in this sample, following a client-driven model based on <b>empowerment</b> also carried a risk of worrying and wondering about the people who returned to violent homes, called on the crisis line but didn't make it in, or moved	Feminist and <b>empowerment</b> theoretical approaches are still very much in use in IPV agencies, despite disagreements over practice models and organizational structure (Davies & Lyon, 2014; Goodman & Epstein, 2008; Lehrner & Allen, 2009; Wies, 2008). Although clinical theories may have a place in IPV advocacy, the default setting in many agencies is still a feminist <b>empowerment</b> approach that intends to be client driven and build on strengths. The mutual emphasis of <b>empowerment</b> and strengths	With a wide agreement in the literature about a focus on <b>empowerment</b> and strengths, there needs to be more discussion and clarification about what <b>empowerment</b> is and how it is used as a practice model (Kasturirangan, 2008). Researchers like Zosky (2011) have advocated for an <b>empowerment</b> approach that draws on survivors and their help-seeking skills. In this sample alone, there was a vast array of explanations of <b>empowering</b> practice, some of which were empowerment in name only	Historically, feminist and <b>empowerment</b> -based approaches have inspired and guided the movement to end IPV. This research revealed that they still do, to a large part. However, the fidelity of these practice models needs improvement as does the training and implementation of theory at the agency level.

<p>survivors. This theme also marked a transition in feminist social work to looking at intersecting oppression and privilege (Kemp &amp; Brandwein, 2010). These ideas complement the notions expressed by participants Alma and Rachel that advocates do not help or give <b>empowerment</b> to survivors but rather facilitate a process by which survivors are able to <b>empower</b> themselves. Use of <b>empowerment</b> and the strengths perspective in advocacy has also been acknowledged in other literature. Black (2003) discovered in an analysis of survivor experiences with court advocates that strengths perspective and feminist approach were most often used. Zosky (2011) interviewed 161 survivors about shelter stays and found that services provided by programs helped survivors find strengths and increase safety. Davies and Lyon (2014) promote the efficacy of victim-defined advocacy</p>	<p>away to another shelter.</p>	<p>based on social work practice and IPV intervention creates a natural link to better prepare students and early-career practitioners about the connections between theory and practice. The findings of this research support the assertions of Arnold and Ake (2013) that the movement to end IPV is not necessarily in decline but rather in a careful evolution that is blending grassroots, political, and clinical strategies to address violence and trauma from the standpoint of survivors.</p>	<p>and more closely matched a case management model. Confusion over the meaning of <b>empowerment</b> was indicated by statements which suggested that clients gained <b>empowerment</b> by following the directives of agency protocol. Further exploration into how <b>empowerment</b> is translated from a perspective to a practice with survivors of violence is needed to enhance the role of this perspective in the field. This could entail evaluation work to assess the fidelity of <b>empowerment</b> and strengths-focused models in practice as well as training for new and seasoned advocates. In addition, social work education and leadership can continue to improve educational practices about IPV and efficacious interventions and theoretical constructs (Black et al., 2010).</p>	
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with the focus of understanding the perspective, experience, and impact of culture and oppression on each individual survivor.				
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AFFILIA – Tabela C16

			p. 177 - ?	p. 178 - ?	p. 178 - C	p. 179 - C
Chaudhry (2016)	Mulheres de baixa renda com deficiências, que não aceitam empréstimos de iniciativas de microcrédito	Índia	Based on the philosophy of Yunus—founder of the Grameen Bank model and Nobel Prize laureate—microfinance has been globally upheld as a neoliberal panacea for addressing poverty and income disparities. Despite these advances, microfinance—as a key policy tool for increasing well-being, social mobility, and capital markets in the underserved communities of the Global South—has not yet been evaluated for its effects in <b>empowering</b> women with disabilities.	Through understanding the lifeworlds of disabled women who were structurally and culturally less privileged, I illuminate the structural biases of the microfinance approach and the norms of embodiment that underwrite this approach. I argue that the individualizing, market-oriented logic of microfinance comports standards of compulsory able-bodiedness that are contradicted by disability as a reality that is experienced through relational kinship ties in rural India. This suggests that approaches to social work in microfinance and disability should attend to cultural aspects of power that manifest through beliefs about gender, ability, and kin-based relationality, beliefs which may sit uneasily with western	The contradictory claims of <b>empowerment</b> in microfinance have been widely explored in feminist literature. Feminist scholars have increasingly argued that poverty alleviation and market expansion are linked through gendered forms of power. Nancy Hartsock (2006) observes that the transformation processes aimed at <b>empowering</b> women through microfinance are, in fact, double edged: While they seem to liberate women from “patriarchal oppression,” they also incorporate women into “global capitalism” on “greatly unequal terms” (p. 188).	Scholarship in social work that examines microfinance and gender equality has also argued that financial services alone are unlikely to generate <b>empowerment</b> unless coupled with intervention in other areas of socioemotional life (Krenz, Gilbert, & Mandayam, 2013; Shankar & Asher, 2011; Thomas & Sinha, 2009). Exhaustive preoccupation of microfinance with the economic dimension of social life leads to neglecting noneconomic forms of <b>empowerment</b> (Barker, 2005; Bergeron, 2006). Since the focus in microfinance is toward productivity, not necessarily toward addressing gender disparities or understanding the terms of women’s <b>empowerment</b> , efforts to increase the public viability of female businesses

				cultural norms of autonomy, <b>empowerment</b> , and individual agency purported by neoliberal development.		through microcredit can overburden and <b>disempower</b> women in societies with fraying social safety nets and changing household gender roles (Vonderlack-Navarro, 2010).
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Continuação (Chaudhry, 2016)

p. 180 - C	p. 181 - C	p. 186-187 - C	p. 187 - ?	p. 187 - C
As a member of the disabled community and a woman from India, my focus on the coconstruction of meaning within the rural Indian context of kinship ties allows for an understanding of social rationalities and emergent norms of embodiment that complicate ideologies of ableism and rational actor theory in microfinance regimes. My visual disability then became a point of rupture, facilitating similitude with my informants. Being with them	Loans are targeted especially toward women and seek to redress the fact that they are a disproportionate majority among impoverished groups that frequently suffers discrimination in labor markets. These groups are mainly organized to receive microfinance, with the goal of reducing poverty based on the Grameen Bank principles; that is, democratizing capital, capitalism from the ground-up, and business with a "human face." This emphasis is based on the World Bank's	For both Rama and Kamla, their disabilities made it harder for them to navigate physical spaces, and their unmarried status made it harder for them to navigate social and public spaces including the market. Their lived experiences challenge the very claims of gender <b>empowerment</b> espoused by the neoliberal microfinance approach. This also demonstrates how participation in the market was not a neutral phenomenon; it was	Analyzing microfinance at the crossroads of gender, disability, and poverty expands our understanding of development and demands a complex incorporation of the disability and gender dimension as they intersect with each other. As demonstrated, these questions can be explored more productively through an intersectional disability and gender perspective. Where a disability perspective can lend a critical lens to	Research on the intersection of social work and marginalized identities reveals that there is no single pathway to <b>empowerment</b> through the marketplace. An ethnographic approach to understanding the marginal lives of disabled women challenges current practices of microfinance in India and their complicity in promoting ableist market-oriented interventions. Nonnormative embodiment provides a lens to peer through the conditionality of microfinance

<p>in their contexts of uneven development and disability allowed for greater critical dialog. It also took them out of the mold of project performativity, the pressure to respond in socially desirable ways that fitted the grand narrative of project <b>empowerment</b>.</p>	<p>neoliberalized grassroots <b>empowerment</b>, entrepreneurship, and social capital thinking that strengthening network connections, associational relationships, and participation in markets can help people move out of poverty and other disadvantaged positions (Coleman, 1990; Putnam, 2001; World Bank, 2009).</p>	<p>contingent upon, and constructed around, cultural norms of personhood that intersected with caste, gender, kinship, ability/disability, and other axes of power in the village.</p>	<p>examine the nature and claims of gender <b>empowerment</b> espoused by microfinance, a critical gender lens can simultaneously reveal the gendered nature of disability oppression and underscore the need for engendering disability in social work policies and interventions.</p>	<p>as an aspiration and normalizing exercise of power in the current global landscape of neoliberalism. Indeed, approaches to intersectionality must be nuanced to fit the context of practice. Approaches to social work in microfinance and disability should attend to cultural aspects of power that manifest through beliefs about gender, ability, and kin-based relationality that may sit uneasily with Western cultural norms of autonomy, <b>empowerment</b>, and individual agency purported by neoliberal development programs in the global south.</p>
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AFFILIA – Tabela C17

			p. 263 - C	p. 263-264 - C	p. 264 - C	p. 264 - C	p. 264 - S
Jones & Mattingly (2016)	Treinamento de autodefesa em mulheres vítimas de violência	EUA	<p>Social work focuses on the liberation of the systematically <b>disempowered</b>. Social work's <b>empowerment</b> theory asserts that "the capacity of people to improve their lives is determined by their ability to control their environment, namely, having power" (Hasenfeld, 1987 in Busch &amp; Valentine, 2000, p. 83).</p>	<p>One important intervention that <b>empowers</b> individuals of targeted social identities and their broader communities is the teaching of <b>empowerment</b>-based self-defense (ESD). The goal of this piece is to draw social workers' attention to the many ways in which ESD can address the root problems of unequal power, prevent violence, and help survivors of violence and other trauma to survive, heal, and thrive. Feminist <b>empowerment</b> theory challenges us to recognize and address structural oppression.</p>	<p>Gutierrez states that: 'The process of <b>empowerment</b> occurs on the individual, interpersonal, and institutional levels, where the person develops a sense of personal power, an ability to affect others, and an ability to work with others to changes social institutions. (1990, p. 150)'. ESD curricula contain both preventative and reactive components.</p>	<p>Implicit in both <b>empowerment</b> theory and ESD is a radical reexamination of the status quo. ESD has the potential to "effect change" at the group level by challenging the embedded narrative that casts women (and other oppressed identities that are socially constructed as "weak" or "victimized") as inherently and unequivocally physically vulnerable. Interventions based on <b>empowerment</b> theory are more likely to create real, sustainable change than many others. For example, a prominent prevention model intended to address sexual assault in the United States today is bystander intervention education (BIE). BIE encourages bystanders to interrupt potentially violent situations on behalf of others at risk of harm.</p>	<p>Arising in an ESD class, the newfound awareness of one's own verbal, social, emotional, and physical power brings the confidence to resist the narrative of the inherent weakness of women and other victims and insurmountable strength of men and other perpetrators at both the personal and the political levels. As those whose identities are socially constructed as weak realize that they and their classmates have many strengths, they become <b>empowered</b>.</p>

						<p>While bystander intervention is certainly part of the solution, reliance on BIE and the exclusion of <b>empowerment</b> models further a narrative in which potential victims are helpless and in need of saving by a heroic other.</p> <p><b>Empowerment</b>-based interventions send the message that the targeted are capable of defending themselves.</p>	
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Continuação (Jones & Mattingly, 2016)

p. 265 - C	p. 267 - S	p. 267 - C	p. 268 - ?	p. 268 - ?	p. 268 - ?	p. 269 - C
<p>A lived experience of being powerful shifts how one moves in the world and reacts to surroundings; conversely, a lived experience of being powerless can leave one even more vulnerable to predators. Thus, one of the major goals of <b>empowerment</b> self-defense is to demonstrate to students that they are powerful and that they have</p>	<p>Dr. Judith Herman recommends self-defense in the newest edition of her foundational work <i>Trauma and Recovery</i>, in which she notes that self-defense training can <b>empower</b> survivors to “face their world more confidently” (1997, p. 198).</p>	<p>Social workers employ ESD at both the micro-level and the macro level, with clients, communities, and for themselves as practitioners. Within interpersonal practice, ESD offers an <b>empowering</b> alternative and complementary pathway to prevention and healing for many populations and may be integrated into consciousness raising and skill-building</p>	<p>As the interest in and funding of violence prevention increases, social workers invested in <b>empowerment</b> theory are called on to understand and disseminate the significant research evidence for ESD's prevention capacity.</p>	<p>Training in ESD can also assist social workers in the application of <b>empowerment</b> theory. For example, even the well-meaning practitioner can unintentionally, even subtly, convey victim-blaming attitudes.</p>	<p>Some feminists have raised concerns in recent years about <b>nonempowering</b> approaches to selfdefense, noting they may blame the victims of violence and hold them (not perpetrators) responsible for ending violence and abuse. They fear any self-defense training places the onus on targeted individuals to change their behavior when it is the</p>	<p>Too often, approaches to social work have been accused of enforcing societal inequity rather than <b>empowering</b> targeted communities to stand against it. ESD training provides an opportunity for social workers to lead the charge of challenging and thereby undermining power imbalances. ESD <b>empowers</b> directly by developing and</p>



opportunities to employ their own power before, during, and after violence, including attempted violation or assault by known and unknown others.		sessions for at-risk social identities [including but not limited to women, youth, lesbian, gay, bisexual, transgender, and queer (LGBTQ) people, immigrants, sex workers, and survivors of child sexual abuse].			<p>perpetrators who are responsible for the problem. As there currently is no credentialing or licensure requirement, there is nothing to stop people with very little training or grounding in <b>empowerment</b> principles from calling themselves self-defense instructors. Many self-defense classes are little more than introductions to various martial arts, with an exclusive emphasis on physical fighting techniques and warnings about “stranger danger.” Such an approach includes no awareness of the larger social context or realities of interpersonal violence and may run the gamut from nonharming to ineffective, to <b>disempowering</b>, to retraumatizing.</p>	<p>accessing the inherent power within the targeted, marginalized, and <b>disempowered</b> individual at risk of victimization by perpetrators of violence. It is an ideal intervention for incorporation within social work practice. “. . . [A]n <b>empowerment</b> approach to self-defense training contributes to the anti-violence movement in multiple ways: providing a pathway to increase women’s and girls’ safety and their potential for becoming powerful and effective social changes agents . . . and offering comprehensive options to recognize, prevent, and interrupt violence” (Thompson, 2014, p. 351).</p>
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AFFILIA – Tabela C18

			p. 165 - ?	p. 166 - ?	p. 171 - C	p. 172 - C
Koncikowski & Chambers (2016)	Mulheres cuidadoras em serviços de bem-estar de crianças	EUA/Canadá	<p>The researchers also examined stresses common to both caseworkers and clients; what relationship, if any, exists between identifying bias, <b>empowering</b> clients, and labeling oneself a feminist; and whether maternal ambivalence might be a platform for engagement between workers and clients.</p>	<p>The limited literature on the relationships between women as workers and women as clients is steeped in role conflict. Miller and Stiver (1997, p. 49) have provided a powerful analysis of why these roles appear to be inherently at odds, noting “Indeed . . . a dominant group is not likely to create mutually <b>empowering</b> relationships, else it would not remain dominant. Thus, a patriarchal society would not evolve a system of relationships based in mutuality.” Perhaps because of this power differential inherent in a system that is reflective of the larger patriarchy, there has been no focus in the field on what may be a major shared commonality between many female caseworkers and female clients: their mothering experiences.</p>	<p>Asked whether they believed their role was to <b>empower</b> clients, 83.3% of participants said, “Yes.” Jane, a rural child protective worker, echoed similar thoughts from others, sharing: “It’s about being an advocate: working collaboratively with moms; looking for opportunities; supporting them in whatever way possible.”</p>	<p>Most workers believed it was within their job role to empower clients. Writing on women workers and clients collaborating for <b>empowerment</b> on a community project, Callahan and Lumb (1995, p. 809) observed that “one of the clearest messages from workers throughout the project was their sense of isolation and lack of power. Just as clients feel marginalized and stigmatized by child welfare, so do workers.” For the participants in this study, as working mothers within a system dedicated to child well-being and protection, they expressed a similar sentiment. Perhaps what is missing from the child welfare system in relation to <b>empowerment</b> is a discussion, as Callahan and Lumb (1995, p. 799) suggested, of “the shared problems of workers and clients as members of stigmatized groups.” Swift (1995, p. 495) also recognized the possibility for an <b>empowered</b> relationship between women workers and</p>

						<p>clients, arguing that while it is essential to make women's victimization visible, it is also necessary not to portray women as "damaged, powerless, and in need of ongoing intervention by child welfare and other authorities." She went on to note the strengths, resiliency, and resourcefulness shown by many mothers in child welfare and suggested that if the child welfare system were reinvented by women, it might become "less hierarchical, less divisive, less competitive, more participatory, and vastly more preventive in its directions" (1995, p. 498). Crenshaw (1991, p. 1251), in her ground-breaking article on intersectionality, cautioned: "The fact that minority women suffer from the effects of multiple subordination, coupled with institutional expectations based on inappropriate nonintersectional contexts, shapes and ultimately limits the opportunities for meaningful intervention on their behalf."</p>
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## Continuação (Koncikowski &amp; Chambers, 2016)

p. 172 - C	p. 172 - C	p. 173 - C	p. 174 - C	p. 174 - C
<p>So even though only half of participants were comfortable labeling themselves as feminists, the fact that so many expressed belief in women's equality and in creating relationships that <b>empowered</b> clients suggests that feminist social work still matters in practice.</p>	<p>Roberts (2006) provided an analysis from a macro social work perspective, observing that "feminism's reinterpretation of private problems as political issues, its ambition to emancipate and improve the lives of all women, and its method of taking women's voices seriously—especially the voices of the most disadvantaged women—can shed critical light on these thorny questions of child welfare" (p. 44). Feminism, with its focus on <b>empowerment</b> and intersectionality, may still be able to address issues within the child welfare system.</p>	<p>An important area for future investigation includes whether outcomes would be different if, instead of entering their clients' lives solely as an agent of the state, caseworkers were able to use their parenting status to engage and <b>empower</b> clients in an authentic way. As Miller and Stiver (1997) suggested, the legitimization of one woman's feelings and experiences by another, especially one she believes has an authoritative role in her life, can be validating. They write, "When someone else 'goes with us' in the feelings, we are more able to believe that our feelings are legitimate" (1997, p. 33). To begin to understand what a mutually <b>empowering</b> relationship between a client and worker would look like, it would also be essential to learn from clients about their experiences relating to caseworkers, areas of commonality, and areas of difference and need. Hill Collins (1994, p. 48) has noted, "We must distinguish between what has been said about subordinated groups in the dominant discourse, and what such groups might say about themselves if given the opportunity".</p>	<p>Additionally, how might clients, workers, and the system be transformed if workers and clients were <b>empowered</b> to accomplish something of mutual benefit in their community?</p>	<p>A system recognizing and supporting the mutual <b>empowerment</b> of caseworker-mothers and clientmothers would be truly transformative to child welfare practice and could only promote positive outcomes for children.</p>

## 1495 AFFILIA – Tabela C19

			p. 112-113 - C	p. 113 - C	p. 114 - ?	p. 114 - C	p. 115 - C	p. 119 - C
Silva-Martínez, Stylianou, Hoge, Plummer, McMahon & Postmus (2016)	Advogadas que utilizaram conhecimento de finanças com mulheres vítimas de violência	EUA	<p>Encouraging financial <b>empowerment</b> among survivors of intimate partner violence (IPV) is one of the many responsibilities of advocates working in the IPV field. Improving financial <b>empowerment</b> among survivors of IPV is crucial, as studies have shown that financial dependence is one of the main reasons a woman remains in an abusive relationship (Adams, 2011; Anderson &amp; Saunders, 2003; Barnett, 2000; Kim &amp; Gray, 2008; Sanders &amp; Schnabel, 2006). Although IPV occurs across all socioeconomic classes, low-income women</p>	<p>From a feminist <b>empowerment</b> paradigm, inequality and subordination in the lives of women need to be analyzed in order to promote social and economic justice (Mayoux, 2002). A feminist <b>empowerment</b> model provides a foundation for considering the multiple factors that impact women in patriarchal societies, including economic inequality. When focusing on the impact of patriarchy in the lives of women and the centrality of gender in multiple aspects of their lives (Drolet, 2010), it is important to pay special</p>	<p>Researchers have also argued that financial training for advocates would provide opportunities to further <b>empower</b> and aid both advocates and survivors in navigating and understanding economic systems (Postmus, 2010).</p>	<p>A qualitative evaluation of the REAP program reported improved cognitive/affective behavioral and learning outcomes and feelings of <b>empowerment</b> upon completion of the program for participants (Sanders, 2007). Participants also reported actively working toward short- and long-term financial goals, overall improvement in their financial lives, and taking steps to achieve and maintain economic independence (Sanders, 2007). A quantitative evaluation of the REAP program also found that survivors who participated in the REAP program had significantly better scores in financial knowledge compared to survivors who did not</p>	<p>In an effort to provide insight on how financial literacy can be used as one of the strategies for economic <b>empowerment</b>, especially for survivors of IPV, the purpose of this article is to understand the experiences of 19 advocates implementing a financial literacy program designed specifically for survivors.</p>	<p>One of them described this transition in her own life, from often being a victim of predatory lending to making financial choices that <b>empowered</b> her.' We started talking about other forms of predatory lending like rent-to-own furniture places. I would go finance a TV that would end up being \$3,000, \$4,500 . . . Then, after reading the curriculum, I thought, do I take that same 50 dollars that I would be making on a monthly planned payment</p>

			are more often subject to abuse (Meier, 1997; Tolman & Raphael, 2000).	attention to the fact that women are more vulnerable to financial abuse as a tactic used by their abusers to perpetuate IPV.		participate in REAP (Sanders et al., 2007).		towards this stuff and put it away? So it's really, really helped me.'
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Continuação (Silva-Martínez, Stylianou, Hoge, Plummer, McMahon & Postmus, 2016)

p. 121 - C	p. 123 - C	p. 123 - C	p. 123 - C	p. 123 - C	p. 124 - C	p. 125 - C	p. 125 - C	p. 125-126 - C
. . . the group situation-support group of survivors-is so, so powerful and <b>empowering</b> that I cannot imagine-unless a woman has a specific problem with a creditor or something like that that an advocate can help her, I just think the group is the way to go.' [...] For these advocates, the group setting allowed them to meet a broader goal	Addressing financial literacy as a strategy for economic <b>empowerment</b> for women and acknowledging the particularities around finances in women's lives can help in eradicating the historic marginalization that women, advocates and survivors of IPV included, have been subject to, especially in the economic arena.	On a number of occasions, advocates stated that the information in the curriculum should not just be given to survivors of IPV but to all women. This was echoed over and over again, and it underscores the need for acknowledging financial literacy and economic <b>empowerment</b> as a tool for addressing a multiplicity of dimensions around	Some advocates made decisions for the clients without asking them, thus not incorporating an <b>empowering</b> approach. Many of the advocates chose which topics they felt were best for the clients based on assumptions and not on evidence. This may be in part due to the advocates'	Carr (2003) suggests that when implementing a feminist <b>empowerment</b> model, it is important to be reflexive about power relations not only around us but also within the professional relationship. This involves searching for alternative ways of sharing decision-making processes and power. Although there	The results corroborate the need to not only promote financial literacy as a strategy for economic <b>empowerment</b> with survivors, but to do it with women in general, including advocates. Individual <b>empowerment</b> for women depends on collective efforts, and this is very much true when thinking about economic	Finally, a discussion around what is economic <b>empowerment</b> and what is financial literacy should be encouraged. Financial literacy can encompass many topics and can include at the minimum a discussion about one's assets and liabilities and budgeting concerns.	Another dimension of the study of financial literacy and economic empowerment that could be explored in the future is a contextualized analysis of the realities of advocates as working women and how their own economic <b>empowerment</b> affects the way they work with survivors. Equally important is the need for examining the relationship	Financial literacy is a potential new intervention that can be used with survivors of IPV as a tool for becoming economically empowered. Social and economic justice needs to be considered a priority in order to come closer to the dream of economic <b>empowerment</b> for women. Thus, developing empowerment-oriented praxis

for their participants by providing a context in which to model an <b>empowerment</b> approach.		economic equality for women, including those women who work with survivors of IPV.	beliefs that they are doing what is best for their clients, but it could foster an environment of control which is especially concerning considering the clients have recently left controlling situations with their abusive partners.	may not exist any perfect formula on deciding who participates in a financial literacy program, encouraging all residential and nonresidential programs for IPV survivors to adopt some form of financial literacy might be a first step in providing this type of education at different stages.	empowerment in particular (Fraser, 1989). In that sense, "by relocating social work within a patriarchal capitalist global social structure" (Dominelli, 2002, p. 9), feminist social work research and practice can be a great platform for advancing economic empowerment for women receiving services for IPV as well as the women who work with them as service providers. Educating advocates is central to the success of implementing financial literacy and economic <b>empowerment</b>		between diversity and economic <b>empowerment</b> .	in social work through a feminist lens is crucial, especially when acknowledging that for women to achieve well-being and peace, they need to gain access to economic power at both individual and collective levels. [...]Also, given that survivors of IPV have different racial, ethnic, social, and economic backgrounds, implementing an economic <b>empowerment</b> curriculum can be complex.
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					<p>efforts with survivors in both nonresidential and shelter programs, and transitional housing. This could be done by first having the advocates go through the topics on their own as “clients” in order to provide a basic foundation for the content of the curriculum. Additional booster classes on new topics can then be provided on an ongoing basis as needed.</p>			
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ESPAÇOFEM – Tabela C20

Referência	Público/Objeto	País do estudo	Trechos				
			p.2 - C	p.4 - C	p.7 - C	p.8 - C	p.9 - C
Leitão Martins (2006)	Análise da autogestão de mulheres idosas após a inserção em um Grupo sócio-educativo em um Programa de Atenção à Pessoa Idosa em uma Universidade Pública Federal.	Brasil	<p>Segundo Freire (2001), desenvolver a consciência crítica é um meio vital para a obtenção do poder. Para o autor isto é possível a partir de uma educação reflexiva, que preconize o desenvolvimento do pensamento crítico. Dentro dessa perspectiva nos aproximamos da categoria de “empowerment” ou empoderamento. “Empoderamento” é um conceito originário das ciências políticas, que surgiu a partir dos anos 70 da luta de movimentos organizados pelos direitos civis e do movimento feminista. Na década de 70, um grupo intitulado Women in Development (WD) iniciaram a análise do conceito de poder e</p>	<p>Para compreendermos as possibilidades de emancipação, de autonomia das mulheres que foram objeto desse estudo, a partir do processo educativo, dialogamos com os pressupostos educacionais na perspectiva de Paulo Freire, que pensa na emancipação dos sujeitos através da autonomia, do conhecimento e do conceito de empoderamento de autores como Francescato (1998) e Vasconcelos (2001). Segundo Vasconcelos (2001), o empoderamento pode ser definido como o “(...) aumento do poder pessoal e coletivo de indivíduos e grupos sociais, principalmente daqueles submetidos</p>	<p>Concebemos o empoderamento como um processo de construção da autonomia, da autogestão que deve potencializar o desenvolvimento dos cidadãos, em especial os menos privilegiados. Seja por causa de sua idade, sexo, renda, ou nível de escolaridade.</p>	<p>O trabalho desenvolvido no grupo sócio-educativo proporciona a essas idosas um maior empoderamento. Este processo se dá através de um aumento de poder pessoal nas questões referentes à sua realidade.</p>	<p>Finalmente é interessante observar que a autogestão conquistada facilitou o empoderamento dessas mulheres, Já que fortalecer o emponderamento é possibilitar que a pessoa assuma o poder sobre seu próprio destino.</p>

			de <b>empoderamento</b> dentro do movimento feminista (Iorio, 2002). Labonte (1989) denomina de <b>"empowerment education"</b> a efetivação de um modelo pedagógico que possa contribuir para a emancipação do sujeito através do pensamento crítico e estímulo a ações que objetivem a superação das estruturas ideológicas de opressão.	à relações de opressão e dominação social (Vasconcellos, 2001, p.5).			
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**ESPAÇO FEM – Tabela C21**

			p.235 - C	p. 236 - C	p. 237 - C
Izquierdo & Rodrigues (2014)	Análise de possíveis mudanças na vida de um grupo de mulheres após a sua entrada no mercado de trabalho.	Brasil	<p>No caso de dona Antônia, é possível perceber que as mudanças ocorrem e que algumas modificações na vida das mulheres pobres advêm para que elas vivenciem uma experiência de <b>empoderamento</b> e de liberdade. No entanto, essas vivências não acontecem de forma isolada, elas fazem parte de um processo de mudança de ordem social (ELIAS, 2011). Esse processo se dá de forma lenta e gradativa, e perpassa a capacidade individual. Embora seja de ordem social, ele induz os indivíduos a substituir, paulatinamente, comportamentos de uma ordem por outros,</p>	<p>Em nossa pesquisa, constatamos que a inserção da mulher no mercado de trabalho remunerado desencadeou um processo de mudanças que afetou a vida das mulheres por nós analisadas. Um dos aspectos desse processo diz respeito ao acesso dessas mulheres a diversas redes sociais de conselhos e de fofocas. Percebemos que essas redes funcionam como meios de transmissão de ideias, as quais colaboram para que as mulheres vivenciem experiências de <b>empoderamento</b>.</p>	<p>No grupo de mulheres acompanhado por nós, percebemos que a entrada da mulher no mercado de trabalho trouxe uma série de vantagens à vida das mulheres e para suas famílias. Podemos destacar as estratégias de <b>empoderamento</b> expressa em ações de poder usadas para se proteger da violência física e simbólica dos homens. Um dos aspectos resistência da vida dessas mulheres se revela por meio de conselhos. As mulheres mais velhas afirmaram que aconselham as suas filhas das vantagens e desvantagens da vida de casada, incentivando-as.</p>

			<p>possivelmente, opostos aos anteriores. No caso de dona Antônia, é possível perceber como ela foi substituindo a atitude de submissão, por uma tomada de consciência de si e da sua situação de pobreza e abandono, situação essa que precisava ser mudada pelo bem dela e da sua família. No entanto, sair de casa para trabalhar acarretou uma série de dificuldades. Seu marido se opunha a que ela trabalhasse e sua mãe questionava o fato de deixar as crianças em casa e de contestar as decisões de seu marido. No entanto, o apoio para perseverar no trabalho que era negado pelo seu marido e sua mãe, ela o encontrava em algumas colegas de trabalho e na alegria das crianças quando conseguia comprar o que elas precisavam com o dinheiro que ganhava na fábrica.</p>		
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## CADPAGU – Tabela C22

Referência	Público/Objeto	País do estudo	Trechos		
			p. 61-62 - C	p. 73 - C	p. 110-111 - C
Matos & Paradis (2014)	Participação das mulheres na política e a despatriarcalização do Estado	Brasil	<p>Porque entendo ser necessário sustentar e aprofundar tal processo permanente de crítica e de desconstrução daqueles elementos e estruturas que ainda se organizam de modo bastante enviesado em relação a gênero, ou seja, se organizam patriarcalmente dentro do Estado brasileiro, é que me voltei para o esforço de escrever este ensaio. Entendo, pois, que só a partir desse exercício é que será possível acumular e disseminar as forças necessárias para efetivamente se “despatriarcalizar” o nosso Estado, com vistas a afirmar e a consolidar as condições de possibilidade da manutenção continuada no tempo e no espaço de instituições e mecanismos que possam compor sistemas de responsabilização institucional que, por sua vez, venham a ser sensíveis a gênero e sejam, finalmente, receptivos a processos continuados de <b>empoderamento</b> das mulheres como estratégia democratizadora do Estado brasileiro, no âmbito dos poderes Legislativo e</p>	<p>Mas, para os propósitos deste artigo, pretendo apresentar uma definição própria de instituição estatal. Em meu entendimento o Estado é, fundamentalmente, um recurso de poder em si mesmo, na medida em que é capaz de mobilizar outros recursos (sejam materiais, sejam simbólico-culturais e, claro, políticos) de poder. Em sociedades democráticas complexas – multiculturais e multiétnicas como a nossa sociedade brasileira – já é claramente possível identificar determinadas inclinações e tendências de gênero e étnico-culturais institucionalizadas no âmbito do Estado brasileiro, seja através de políticas públicas especificamente direcionadas a esses grupos, entrelaçadas, contudo com as inclinações de classe (um ótimo exemplo é o do Programa Bolsa Família), seja pelos mecanismos que vêm sendo criados para <b>empoderar</b> esses diferentes grupos. E isso tem se dado porque parte-se do pressuposto de que o Estado foi constituído historicamente segregando e distanciando a</p>	<p>Nossa atenção vai estar finalmente voltada para as condições de possibilidade da criação e manutenção continuadas no tempo e no espaço de instituições e mecanismos que possam compor sistemas de responsabilização institucional que venham a ser sensíveis a gênero e sejam, finalmente, receptivos a processos continuados de <b>empoderamento</b> das mulheres como estratégia democratizadora do Eado brasileiro no âmbito dos poderes Legislativo, Executivo e Judiciário. Essas novas vias analíticas poderiam ser frutíferas para apreciações feministas mais aprofundadas sobre o Estado que fugissem de perspectivas meramente essencialistas, homogeneizadoras e de simples aversão a esse ator que, como afirma Alvarez (2000:48) “mexe conosco, sem que possamos nos livrar dele”.</p>

			Executivo.	população feminina e negra do país. E ambas, segregação e exclusão, estão diretamente articuladas a nossos processos de colonização.	
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**ESTUDOSFEM – Tabela C23**

Referência	Público/Objeto	País do estudo	Trechos					
			p. 720-721 - C	p. 721-722 - C	p. 724 - S	p. 725 - ?	p. 731 - C	p. 731-732 - ?
Maneschy, Siqueira & Álvares (2012)	Mulheres pescadoras em diferentes contextos nacionais	Brasil	Tem-se destacado, também, a importância da participação dos agentes locais para lidarem com a complexidade dos ecossistemas. Folke et al. relacionam a alta adaptabilidade de um sistema social-ecológico à “[...] capacidade de os atores reorganizarem o sistema dentro de estados desejados em situações de mudança de condições e eventos	Entretanto, é inegável que a mulher e seu mundo sempre estiveram em particular proximidade com a natureza. Sua vinculação na agricultura, com a coleta de frutas e de plantas, com o aprovisionamento de água, com a criação de animais, com a retirada de matérias-primas e a elaboração de artesanato etc., é ancestral. Assim, é fartamente reconhecida sua contribuição na	No Brasil, a Articulação Nacional de Pescadoras é um grande exemplo. É notável em um ramo que, conforme as representações convencionais e hegemônicas, é associado aos pescadores, hábeis e corajosos homens a enfrentar o mar distante e seus perigos. Desse modo, as pescadoras em movimento criam suas próprias versões	Há, ainda, outra evidência: o avanço desse movimento das pescadoras nas trilhas criadas pelo movimento feminista internacional, a partir de meados dos anos 1980. O movimento identificara essa situação do ponto de vista institucional e cultural e procurou, desde então, desenvolver o debate sobre o <b>empoderamento</b> como tática de quebrar as	Todavia, os níveis de <b>empoderamento</b> assumidos pelas mulheres da pesca podem ser contabilizados em muitas frentes. Incluem o direito de associação, o acesso a espaços de direção em organizações de pescadores, a busca e as possibilidades de se capacitarem para lidar com a modernização pesqueira e, ao mesmo tempo, contribuir com as lutas locais contra políticas de ocupação de seus	A busca por <b>empoderamento</b> , como eixo central das discussões sobre as origens da subordinação e da desigualdade das mulheres na sociedade, fortaleceu novas políticas em âmbito internacional, nacional e local nas últimas décadas. O significado desse <b>empoderamento</b> nas relações entre os sexos tem sido insuficiente para

			<p>perturbadores”. Esses autores trazem para o centro da análise o tema do <b>empoderamento</b> e da autonomia local, aspecto que Gabriel N. Rebouças, Ana Carla Filardi e Paulo Freira Vieira igualmente reforçam. A propósito, Thomas Dietz, Elinor Ostrom e Paul Stern mostram que muitos casos de degradação ambiental ocorreram sob a vigência de regimes centralizados de administração dos recursos, que deixaram os usuários e os gestores locais e regionais sem autonomia para agir. Daí deriva o conceito de governança adaptativa no manejo de recursos, o qual</p>	<p>manipulação de sementes e no conhecimento de plantas medicinais. De todo modo, nas décadas passadas foi sintomático o papel dos movimentos de mulheres e feministas em trazer à tona questões novas, a partir das conferências mundiais, em torno dos propósitos da política de <b>empoderamento</b>, como reflexo da contra-hegemonia aos padrões estabelecidos. Esse movimento de <b>empoderamento</b>, muitas vezes lido como dado e de forma unilateral, é pleno de contradições. As reivindicações de mulheres por reconhecimento de seus vários</p>	<p>de <b>empoderamento</b> e conscientizam-se de sua presença objetiva em curso no processo da pesca, desestabilizando noções como as de que são “ajudantes” ou “dependentes”; enfim, de que elas não estão nesse setor em suas próprias capacidades.</p>	<p>barreiras que dispunham os níveis de desigualdades sociais nos vários âmbitos, incluindo-se aí as relações de trabalho.</p>	<p>territórios e a favor de garantia de acesso aos recursos. Essa trajetória das mulheres na pesca, que fortaleceu seu autoconhecimento sobre as hierarquias de poder nas relações de trabalho, foi possível com o dimensionamento dos debates sobre os temas da inclusão e da exclusão dos sujeitos sociais, aspirantes de uma identidade construída através da participação nos poderes públicos.</p>	<p>destituir integralmente o poder de mando masculino no coletivo, onde transitam, em suas comunidades. Contudo, tem propiciado a desmontagem de marcadores sociais que antes polarizavam as relações nesses ambientes. Uma das dificuldades nessa trajetória é o persistente atrelamento do lugar de gênero ao todo, seja esse pensado como família ou comunidade.</p>
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			<p>envolve autoridade do nível local na definição e na aplicação de políticas, compartilhamento de poder com o Estado, compartilhamento de saberes entre cientistas e conhecedores locais, segurança de direitos dos moradores e dos usuários diretos dos recursos e instâncias participativas de deliberação.</p>	<p>papéis – econômicos, sociais, políticos – tendem a significar empoderamento das comunidades no tocante ao controle dos recursos de que dependem. Isso porque tratam de trazer a gestão pesqueira para o nível local, compreendendo que a pesca artesanal, como as demais atividades produtivas não se mantêm por si só, através dos laços mercantis. Ao contrário, decorrem de um conjunto de funções e de relações, envolvem mulheres e homens, tarefas associadas a saberes diversificados, a sociabilidades e a espaços interacionais específicos.</p>				
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## ESTUDOSFEM – Tabela C24

			p. 104 - ?	p. 105 - C	p. 109-110 - C	p. 116 - ?
Santos & Silveira (2015)	Implementação do projeto de combate à violência Mulheres da Paz em Santa Luzia (MG)	Brasil	<p>O projeto Mulheres da Paz, de partida, fundou-se na possibilidade de institucionalizar os movimentos de mães, atraindo- os para “encorpar” os esforços governamentais contra a criminalidade, a favor da prevenção quanto ao ingresso de jovens no mundo do crime e da promoção de uma cultura de paz. Entretanto, a Secretaria de Políticas para as Mulheres (SPM) identificou na proposta original do projeto a imagem “naturalizadora” de mães cuidadoras, a qual se opôs, argumentando que o projeto deveria promover o <b>empoderamento</b> das mulheres e a incorporação dos homens. A versão final do Projeto incorporou parte dessas sugestões. O artigo 8. da Lei n. 11.707, de 19 de junho de 2008, agrega, aos objetivos, as alterações recomendadas pela SPM, dando visibilidade no texto legal à tensão mãe versus mulher [...] Este formato é coerente com a ideia de participação que reconhece</p>	<p>Amparado na ideia do <b>empoderamento</b>, o modelo está alinhado a uma concepção de política pública que entende que, para transformar, é preciso mudar o indivíduo; o que ocorre muito mais por meio da capacitação do que por meio de mudanças estruturais. O modelo valoriza o protagonismo como “elo de conexão entre os níveis micro e macrossociais, confere à atividade de educação/ capacitação uma importância central no desenho do projeto Mulheres da Paz”.</p>	<p>O projeto qualificou as mulheres para trabalhar as dimensões subjetivas e objetivas. A dimensão subjetiva envolveu questões relativas a atitudes e comportamentos das próprias MP, dos jovens e de suas famílias. Neste sentido, a pesquisa apontou o aumento da autoestima e o <b>empoderamento</b> das MP como uma das grandes conquistas do projeto. As mulheres também foram capazes de orientar a comunidade sobre a prevenção e redução das violências e sobre a prática de uma cultura da paz, além de iniciarem o acompanhamento do percurso social formativo dos/as adolescentes. O fato das MP identificarem situações relacionadas à violência e criminalidade quando da visita aos domicílios, discutirem com as famílias e com a equipe multidisciplinar tais problemas e encaminharem a demanda para a rede de proteção social, permitiu o fortalecimento da autonomia,</p>	<p>Na experiência estudada, o modelo mostrou-se bem sucedido na identificação de jovens em situações de risco e no <b>empoderamento</b> das mulheres em suas comunidades.</p>



			<p>a presença das mulheres pobres no espaço público como uma forma de <b>empoderamento</b>, fundamental à mudança das relações de gênero, e que se inicia na esfera pessoal, passa pela vida familiar e se expande para o território em que elas vivem.</p>		<p>a expansão das habilidades de interação social e o protagonismo delas. Esse fato foi apontado por vários/as entrevistados/as: "Um dos pontos positivos que a gente comenta é a autonomia e o <b>empoderamento</b> das mulheres. Muitas mulheres nem saíam de casa e hoje a gente percebe que as mulheres, minimamente, sabem dos direitos, têm, minimamente, um pensamento crítico. [...]. Do trabalho delas na comunidade, [veio] o reconhecimento quando elas nos falam que antes algumas já faziam o trabalho dentro da comunidade e não eram reconhecidas e que hoje elas são reconhecidas."/ "Olha, acho que o positivo é quando a gente [se] percebe assim emocionada, a primeira é o <b>empoderamento</b> das mulheres. É como se você tirasse um rótulo da dona de casa, daquela que cuida dos outros, e colocasse um outro rótulo e ela se sentisse importante com isso. E ela tá, não só como no lugar dela como cidadã, mas ela busca falar pelos outros também. Segundo é que elas realmente trouxeram as</p>	
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					<p>demandas na medida do possível, as demandas da comunidade para a prefeitura. Então isso, quer dizer, elas fizeram esse trabalho de escuta e de olhar, de retorno. Essas são as necessidades, algumas demandas foram atendidas e outras não."</p>	
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F&amp;PSYCH - Tabela C25

Referência	Público/Objeto	País do estudo	Trechos		
			p. 41 - C	p. 46-47 – C	p. 48 - C
Thachuk (2007)	Obstetrizes	Canadá	In offering this comparison, the aim is to illustrate a continuum of choice and demonstrate how the integration of a relational approach to maternal care enhances and <b>empowers</b> the expectant woman.	Midwives thus honour the multiple dimensions of the lived, embodied experience. One cannot reasonably argue that physicians do not recognize the importance of pregnancy and childbirth in women's lives. Actively engaging with women on this level, however, is often deemed beyond the scope of their practice and is constrained by heavy patient-loads. Certainly the introduction of multidisciplinary teams (i.e. chaplains, social workers, aboriginal cultural helpers, etc.) within the hospital setting has eased this gap in care. Yet despite these improvements on the part of medical institutions, midwifery's time-intensive, holistic approach continues to foster greater self- <b>empowerment</b> for expectant women.	The third component, accountability, is the acknowledgement that the process of informed choice has been successfully facilitated (Valerio, 2001: 73). While legally it is the midwife who is held professionally accountable, recognizing this as a shared duty once again emphasizes the central role of the client. It encourages the woman to assume responsibility for her plan of care. Maintaining awareness of the complexities of informed choice is another facet of accountability; choices arrived at are subject to periodic re-evaluation. Moreover, 'implied consent, or general consent, such as the client broadly consenting to any and all actions, is not acceptable' (Valerio, 2001: 74). This alleviates many concerns regarding the potentially coercive nature of informed consent. Clients are therefore encouraged to develop and exercise their autonomy skills, and <b>empowered</b> to actively participate in preparing a plan of care.

**F&PSYCH - Tabela C26**

			p. 64-65 - S	p. 67 - C	p. 72 - C
Crawford et al. (2008)	Mulheres nepalesas	Nepal	<p>Women who enter beauty pageants present themselves as 'intelligent, goal-oriented, independent, feisty, and committed to individualism' (Banet-Weiser, 1999: 88). By making what they see as an individual, assertive choice to participate, they believe they are gaining an opportunity to enhance poise, self-confidence, and self-esteem, and to become <b>empowered</b>, independent, liberated, and 'modern' (Ahmed-Ghosh, 2003).</p>	<p>Participants were female residents of the greater Kathmandu metropolitan area who volunteered to participate. Focus group 1 (N = 4) was conducted at the office of a nongovernmental organization (NGO) devoted to the <b>empowerment</b> of women, particularly through educational interventions to reduce sex trafficking.</p>	<p>They [contestants] have to answer so many questions not only related to women but so many global issues, and they learn how to speak, how to be friends with people . . . [Beauty pageants] <b>empower</b> women . . . to get out of their homes, to know different countries, talk with people.</p>

## 1515 F&amp;PSYCH - Tabela C27

			p. 225 - ?	p. 226 - S	p. 226 - S	p.228 - S	p. 228-229 - S	p. 230 - C
Whitehead & Kurz (2009)	Homens e mulheres envolvidos na prática de pole dance	EUA	Is one to conceptualize the various choices of women to wear items such as g-strings and playboy bunny midriff tops in terms of <b>empowered</b> women making free, autonomous choices? And if so, should the voices of these women not be foregrounded and respected, rather than critiqued and problematized?	Thus, the current project also has implications for larger feminist debates that locate contemporary female conduct within a politics of freedom, individualism and choice. Here, choice is seen as a 'cherished principal' (Braun, in press) that is widespread within westernized culture and is theorized as a critically definitive factor in the ways we perceive ourselves (Gill, 2007; Hughes, 2002). Thus, 'choice' is conceptualized as so important as to supersede the influence of culture itself (Braun, in press).	Over the past five or six years, however, pole dancing has begun a transition from being typically regarded as a sexually oriented activity to one that is currently marketed as a popular form of recreation and aerobic exercise, albeit still within a discourse of 'sexual liberation/ <b>empowerment</b> '. For example, the various marketing slogans attached to promotional material for pole dancing studios in the Australian context include 'Strength and femininity', 'Power and beauty' and 'Sex appeal comes from within'.	There have been many cultural trends and 'fads' for women's health and exercise over the past few decades including activities such as aerobics, kickboxing and Pilates. None of these activities, however, have been claimed to be both 'personally <b>empowering</b> ' and 'sexually liberating', as is the case for pole dancing.	Whilst feminist values, including sexual entitlement, sexual liberation and personal <b>empowerment</b> are incorporated into 'post-feminist' raunch culture, the resulting 'ways of being' (subject positions) made available through this attempt are argued by Levy (2005) to represent an exhibitionist, 'cartoon-like', male-imagined caricature of female sexuality. This 'technology of sexiness' (Gill, 2007: 72) is then sold (often as a consumable product) as the only version of	On the other hand, however, one could argue that pole dancing is 'inherently' denigrating and <b>disempowering</b> to women, and that its connection to patriarchal institutions may render its enactment problematic in any context, from a feminist perspective. Thus, pole dancing could arguably be seen to seal particular constructions of gender and sexuality that ultimately fail to disrupt power distribution within society at large.

				<p>As such, the individual decision to participate in any activity that could be argued to be degrading in a more holistic, cultural manner can be re-worked as <b>empowering</b> and desirable through a discourse of choice. However, as argued by Morgan (1991), this re-working of 'choice' can often disguise what is actually acquiescence to prevailing social expectations and instances of conformity.</p>			<p>female sexuality that is deemed currently acceptable and desirable to women.</p>	
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Continuação (Whitehead & Kurz, 2009)

p. 231 - ?	p. 231 - ?	p. 232 - ?	p. 233 - S	p. 233 - S	p. 234 - S	p. 234-235 - S	p. 235 - C	p. 235-236 - C
All discussion sessions were facilitated by the first author and were guided by a focus group or interview schedule. These schedules consisted of six to eight questions that were designed to elicit responses focusing on female sexuality, pole dancing, <b>empowerment</b> and <b>disempowerment</b> .	At the first stage of analysis, any collected talk that was related to the broad topics of sexuality, <b>empowerment</b> , degradation, performance, control, choice, enjoyment, discomfort, power, men, individuality, stereotypes, maturity, culture, the gaze and objectification were included in a first body of instances (Potter and Wetherell, 1987).	We will now analyze the ways in which the activity of pole dancing was constructed by our participants in their talk around the topic. In particular, we wish to focus on the ways in which notions of <b>'empowerment'</b> and <b>'degradation'</b> were invoked, managed, and justified within these accounts. We characterize three ways in which the issue of <b>(dis)empowerment</b> was constructed within the talk, with these relating to discourses of (1) fun and fitness; (2) control of money and choice; and (3) performance and the male gaze.	well I think if you're doing it for fitness it can be <b>empowering</b> (.) 631 because it's like (.) if you're having fun doing it and you're getting fit at the same time (.) you're gunna (.) you're gunna feel good about [yourself] [...] cos you're like 'oh I'm having fun at this and I'm getting fit at the same time' (.) but I don't think it's always <b>empowering</b> for like (.) the women	Alice compares and contrasts recreational and professional pole dancing, stating at different points in the extract that 'I don't think it's always <b>empowering</b> ' (line 635, emphasis added) and 'if you're doing it for fitness it can be <b>empowering</b> ' (line 630, emphasis added). This serves to construct the act of dancing around a pole as an inherently neutral activity that can be seen as <b>empowering</b> or <b>disempowering</b> , as a	This construction leaves little room for criticism of the 'fun/fitness' version and simultaneously achieves the construction of two subject positions. First, it positions the woman who chooses to pole dance for fitness as <b>empowered</b> and beyond criticism on account of her participating in an activity that is constructed as <b>empowering</b> through the attainment of fun, fitness and hence feeling 'good about [herself]' (line 632). Second, the polarized and dichotomous	Yeah so (.) okay what about if they said it the other way? What if they said that it's <b>empowering</b> ? Helen: Ah (.) yeah (h) (.) yeah it is (.) it's um (0.5) yeah it's sort of like (.) it's sort of like artistic sort of thing (.) it's like dancing it's just like any normal dancing (.) but you (.) there's a pole involved. Its (.) it takes a lot of skill and (.) confidence and um (.) not everyone can do it. [...] Additionally, by constructing pole dancing as 'like dancing . . .	The issues of <b>empowerment</b> and <b>disempowerment</b> as related to both recreational and professional pole dancing were most commonly located within a discourse of control regarding money and choice. As demonstrated in extract 3, this discourse again serves to construct the actual act of pole dancing as a neutral activity, with the assumptions regarding <b>'empowerment'</b> moderated, in this case, by control. Moreover, this control was operationalized through the	When questioned about issues of <b>empowerment</b> and <b>disempowerment</b> , Sally invokes the direction of monetary exchange as the factor that delineates between an <b>'empowering'</b> and <b>'disempowering'</b> position (line 847). Sally's reference to 'drawing the line . . . where the money is' constructs a particular version of social reality in which everything of an <b>empowering</b> nature resides on one side of the aforementioned 'line' and everything of a <b>disempowering</b> nature resides

			<p>in the clubs because (0.5) I don't think the men are going to see the women (.) they're going to see their bodies they don't see them as a woman (.) they just see them as something to look at (.) something pretty to see</p>	<p>function of the specific context of its enactment. In relation to this, contextual qualifiers such as 'having fun' 'getting fit' and hence, feeling 'good about yourself' (line 632) work to characterize recreational pole dancing as <b>empowering</b>. In direct contrast, the participant constructs professional pole dancing as <b>disempowering</b>, on account of the assumed subjective position of the male spectators. [...] This serves to discursively locate the professional pole dancer as sexually</p>	<p>comparisons between recreational and professional pole dancing simultaneously construct those who might seek to question pole dancing (on ideological grounds) as in some way misguided or illinformed. In extract 1, Alice draws direct comparisons between <b>'disempowering'</b> professional pole dancing and <b>'empowering'</b> recreational pole dancing. Through this comparison, anyone who would seek to represent recreational pole dancing as <b>disempowering</b> is thus potentially</p>	<p>just like any normal dancing' (line 201), Helen normalizes the act of pole dancing in such a way as to make it seem ridiculous to represent pole dancing as a possibly <b>disempowering</b> act. Helen then supports this assertion by constructing recreational pole dancing as <b>empowering</b> by virtue of it providing an opportunity for artistic expression (line 201) and the acquisition of skill and confidence (line 202).</p>	<p>direction of monetary exchange.</p>	<p>on the other. Here, the sole determinant of what falls on each side of such a line is determined by who is the consumer and who is providing a service. Again, this serves to construct pole dancing as an activity that is politically neutral and, in this instance, contextualized by monetary exchange, control and choice. Sally then states that 'if you're being paid to do it then it's like (.) you have (.) your (.) like your choice has been taken away' (line 849). Here, Sally constructs the imaginary female subject as being <b>disempowered</b> on the grounds that she has not</p>
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				<p>objectified. Thus, the discursively constructed contextual environments of 'fun and fitness' verses 'sexual objectification' work to position pole dancing itself as neutral, with the context within which the behavior is enacted as either</p> <p>empowering or disempowering.</p>	<p>positioned as confusing the issues surrounding this dichotomous construction.</p>			<p>chosen to give her power away, but has rather had it taken away by an outside agent.</p>
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## Continuação (Whitehead &amp; Kurz, 2009)

p. 237 - ?	p. 238 - S	p. 239 - S	p. 239 - S	p. 239 - S	p. 239 - S	p. 239 - S	p. 241 - ?
Participants also constructed the activity of pole dancing as being inherently performative, where the ideological outlook of the assumed audience is often invoked as a signifier of whether pole dancing should be regarded as <b>empowering</b> or <b>disempowering</b> .	Thus, the woman who pole dances for a stranger is constructed as being <b>disempowered</b> , by default, on account of the objectifying male gaze of a stranger. Rachael then contrasts this with the 'loved one', whose hypothetical response to such a performance is constructed (through reported speech) as being 'wow (.) she cares about me this much that she's willing to do this and (.) oh my god (.) look at her confidence' (line 753). What is interesting about these two constructions is the extent to which the social institution of the intimate heterosexual	The theme that runs through all three discursive constructions of pole dancing reported above revolves around issues of choice and control. As demonstrated in our analysis section, the fun/fitness discourse discursively locates the choice to take up recreational pole dancing as <b>empowering</b> through the attainment of fun and fitness. This is directly contrasted with professional pole dancing, where choice and <b>empowerment</b> are implicitly constructed as missing by virtue of the experience of sexual objectification. Moreover, the	The control of money and choice discourse is a more explicit reference to the subject of control. Here, control and choice are specifically moderated by money, which was constructed as providing consumerist power in response to want. This is again juxtaposed with professional pole dancing, which was constructed by our participants as <b>disempowering</b> by virtue of the professional dancer being required to be objectified and sell herself to make money, rather than expend it on items that she wants. Thus, women who	The discourse of performance and the male gaze represents a more implicit reference to choice and control. Here, the female subject is constructed as <b>empowered</b> through her access to control and choice as to when she positions herself as the erotic object. Unlike the professional pole dancer who must dance for her patron because she has been 'bought' as a sexual item, the recreational pole dancer is constructed as having control and choice because of being the consumer in the	It is also of analytic interest that many of the participants in the current research attempted numerous times to construct the act of pole dancing itself as essentially politically neutral, with the ideological palatability of pole dancing as being determined by the context in which the activity was performed. This may work, rhetorically, to disconnect pole dancing from its place of origin (namely, the sex industry). In this way, pole dancing can be redefined and reclaimed as an <b>empowering</b> ,	Thus, pole dancing is able to make the transition from a <b>'disempowering'</b> , 'underground' activity to an <b>'empowering'</b> 'mainstream' activity via its discursive (re)location as an ideologically neutral activity. Then, once rendered neutral, it is (re)constructed as a form of expression requiring artistic talent, persistence, confidence and as resulting in a skill that is 'just like any normal dancing'.	In conclusion, we argue that talk around recreational pole dancing can be seen to attend to a variety of complex and interesting ideological dilemmas. As an individual activity, it can be constructed as <b>empowering</b> through the extent to which it affords women the opportunity to exercise a form of 'choice' and 'control'. It may also provide a vehicle for women to resist hegemonic notions of femininity as passive and modest. However, following Dentith (2004),

	relationship is invoked as an automatic 'antidote' to any suggestion that gendered power may be at play.	invocation of the fun/fitness discourse serves as a rhetorical device utilized to head off potential criticism by positioning those who would question recreational pole dancing as somewhat misinformed and as someone who would deny women the right to have 'fun'.	participate in recreational pole dancing are constructed as <b>empowered</b> through their ability to exercise consumerist power.	exchange (rather than service provider) and the discursive redefinition of the male gaze of 'loved ones' as 'appreciative', rather than 'objectifying'. Additionally, pole dancing is also constructed as liberating on account of its ability to facilitate a woman's obtainment of control over body size and shape so as to conform to societal expectations of desirable femininity.	fitness activity.		one must consider that activities experienced as liberating on an individual level may often secure societal-level oppression in covert ways. Thus, pole dancing may reinforce societal notions of both masculine and feminine sexuality as a result of encouraging women to construct themselves as erotic objects.
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**F&PSYCH - Tabela C28**

			p. 115 - S	p. 116 - S	p. 119 - ?	p. 121 - S
Evans, Riley & Shankar (2010)	Sexualização da mulher	Reino Unido	The sexualization of contemporary British culture has in part been enabled by a neo-liberal rhetoric of agency, choice and self-determination, which within sexuality discourses have	A second issue is that contemporary 'up for it' female sexual subjectivities appear to impose new individualized neo-liberal discourses which regulate the subject through an	Sexualized technologies may be used by women who employ the signifiers of patriarchal and objectifying practices to produce the signified meaning of liberation, assertiveness	This notion of object/subject is echoed by Gill (2003), who argues that women are no longer objectified in media representations, but that, in the context of a neo-liberal 'pleasing themselves'

			<p>produced an 'up for it' femininity, a sexually savvy and active woman who can participate appropriately in consumer practices in the production of her choice biography (Attwood, 2006; Gill, 2007b; Harris, 2004). The opportunities for such consumption have proliferated, producing pre-packaged sexual knowledge for the fashionable, young, self-defining woman. Examples include burlesque and pole-dancing classes; the near-compulsory ownership of sex toys; porno-chic fashion styles of the 'Porn Star' type t-shirts and Gstrings; images of 'empowered', sexually assertive lingerie models on billboards and in the pages of women's magazines; the publication of sex/porn manuals and accompanying media hype concerning book and blog erotic memoirs; the increase in female porn directors and sex shop owners; and the proliferation of web-based texts, DVDs and television programmes that bring commodified sex directly into the private sphere.</p>	<p>internalization of regimes of disciplinary power. The neoliberal subject 'is less a social citizen with powers and obligations deriving from membership of a collective body, than an individual whose citizenship is active', so that the responsibility to be a 'good' citizen now lies within the individual (Rose and Miller, 1992: 201). Neo-liberal discourses of choice and freedom have been tied to notions of empowerment and liberation so as to produce the 'injunction to render one's life knowable and meaningful through a narrative of free choice and autonomy – however constrained one might actually be' (Gill, 2007b: 260).</p>	<p>and power (Duits and van Zoonen, 2006). Such a resignification can be seen in relation to the popularization of pole-dancing, which has shifted from an activity typically associated with the sex industry to all female exercise classes. Here, full embodiment in sexualized culture is contextualized as an expression of empowerment (Holland and Attwood, 2009; Whitehead and Kurz, 2009).</p>	<p>discourse, are instead being subjectified. For example, the 2006 Pretty Polly hosiery campaign, 'Stairway to Heaven', depicts model Anna Torkarska on the first rung of a ladder leading to the sky, with the reader positioned beneath her permitting a view of her fishnet tights and blue underwear. This advertisement reproduces an image which, on the surface, appears to be inviting the male-gaze. However, as with much postfeminist advertising, the woman is positioned as the subject of her own objectification, posed as confident with her own sexuality and ascending her own 'Stairway to Heaven'. This is more complex than the female body directly selling a product through the discourse of sex. Instead, discourses of empowerment and liberation imply that the woman pictured is presenting herself as an object through autonomy and 'choice'.</p>
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## F&amp;PSYCH - Tabela C29

			p. 99 - S	p. 100 - S	p. 102 - S	p. 119 - S
Stuart & Donaghue (2012)	Estudantes de psicologia interessadas em debates sobre feminilidade	Austrália	<p>The postfeminist promise of liberation through <b>empowered</b> choice is overwhelmingly packaged within the crushingly cruel beauty images that western women are judged against and incited to emulate (Gill, 2006, 2007a, 2007b, 2008; Jeffreys, 2005; Wolf, 1990). For all its 'choices', contemporary western culture places intense scrutiny on women's bodies.</p>	<p>The absence of conflict between messages about women's freedom and femininity works to normalize a small set of preferred 'choices' for women that continue to tie women to narrow standards of feminine beauty. Agency as an <b>empowered</b> or liberated woman is predicated on being beautiful first, and then being free.</p>	<p>Notions of <b>empowerment</b> and free choice need to be examined in relation to the often hidden influence of ideology, which serves to regulate the availability of subject positions by emphasizing preferred 'choices' and limiting the availability of others in which social consequences motivate against nonconformance and reward compliance, resulting in a system that disciplines and limits 'choice'.</p>	<p>Feminists wishing to address concerns about the ways in which beauty practices are promoted to and required of women need to take into consideration the discourse of the neoliberal self and its implications in continuing work. The continuing invisibility of the role of discourse in constituting subjects, particularly the subversion of <b>empowerment</b> and choice discourses in popular culture (as argued by Evans et al, 2010), conceals the impossibility of women positioning themselves outside of them.</p>

F&amp;PSYCH - Tabela C30

			p. 145 - S	p. 145 - S	p. 146 - S	p. 146-147 - S	p. 152 - S	p. 159 - S
Jackson et al. (2013)	Pré-adolescentes	EUA	Feminist scholars (e.g. Attwood, 2006; McRobbie, 2008; Tasker and Negra, 2007) have emphasised the location of postfeminism within consumer culture where feminist arguments for choice, independence and agency have been appropriated and commodified in the marketing of goods to women. Within this consumer discourse, women and girls are positioned as powerful citizens where shopping for girlie products such as clothes and shoes assumes status as an expression of <b>empowered</b> choice. 'Girlieness' is a key feature of postfeminism, softening the edges of an	Often elided with girlie consumption and practices, sexuality and sex are key components of the versions of femininity produced within a postfeminist discourse. Indeed, being 'sexy' and being <b>'empowered'</b> are conflated.	As we signalled earlier, popular culture is a significant source of postfeminist constructions of femininity and it provides girls with an avalanche of material that elides <b>empowerment</b> , sexuality and clothing in the figure of the 'sexy', 'cute' and 'hot' girl (Brookes and Kelly, 2009; McRobbie, 2008).	In practice, the sexually <b>empowered</b> 'raunch' celebrated in postfeminist popular culture is subjected to a regulatory socio-cultural eye. Despite being 'free' to experiment with body-exposing or 'sexy' clothing as some researchers appear to suggest (e.g. Duits and van Zoonen, 2007), girls are subject to the risk of being alienated and derogated as 'sluts' should they adopt such dress (Griffin, 2004).	Consistent with postfeminism's call to <b>empowerment</b> through consumption (Gill, 2007; McRobbie, 2008), Iris positions herself as a consummate buyer of clothes. However, Iris constructs that consumption not as an act of personal power or even pleasure but an act of submission to power – the power of the market to influence all girls' clothing practices, herself included.	Although it can be argued that feminist discourse is available within the <b>empowerment</b> and agency messages of postfeminist rhetoric, its classist and racialised entanglement with commodification and sexuality distorts the message of power (see also Currie et al, 2009; Griffin, 2004).

			empowered construction that might otherwise suggest too much masculinity (Walkerdine, 2006).					
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### F&PSYCH - Tabela C31

			p. 480 - S	p. 482 - S	p. 482 - S	p. 482 - C	p. 483 - ?	p. 486 - C
Frazier & Falmagne (2014)	Estudantes de uma faculdade na periferia	EUA	By focusing on women's capacities for preventing and avoiding violence, the tone of the prevention discourse is one of self-empowerment. However, by focusing on women's roles as potential victims, the discourse implicitly relies upon problematic assumptions equating women with weakness and vulnerability. In other words, the positions of empowerment offered to women through the prevention discourse are contingent upon	As Nancy Berns (2001) explains in her analysis of media representations of gendered violence, neoliberalism has the dual effect of degendering violence (i.e. obscuring the role gender and power play in the production of violence), while gendering the blame (i.e. placing the responsibility for avoiding violence on women's shoulders). Within this context, not only are women held responsible for avoiding violence, but women who do fall victim to violence are viewed as	Some feminists hold that these safety practices and the discourse of prevention challenge conventional constructions of femininity as vulnerable and weak, and instead create new spaces for women's subjectivity, characterized by increased agency and empowerment (e.g. McCaughey, 1997).	Finally, some critics highlight the ways the discourse relies upon and reproduces a construction of women and women's bodies as vulnerable such that the empowerment rhetoric of self-defense is contingent upon problematic constructions of women's bodies as frail and in need of reform (Cahill, 2000; Hollander, 2001; Mardorossian, 2003; Martin, 2002; Stanko, 1997). In this way, women's bodies are maintained as	Guided by this theoretical framework, the present study extends a focus on the ways in which women occupy the tension-filled position of the empowered victim: enabled as individuals to take charge of their own safety, while destined to victimhood by virtue of their gender.	In other words, Amy's logic reflects the empowered victim tension: the "safety checklist" empowers women to help manage their risk of victimization; however, women's risk is assumed to exist, framing violence and victimization as inevitable.

			<p>constructions of women as potential and perpetual victims. In this way, the discourse of prevention creates contradictory subject positions for women, simultaneously framing them as <b>empowered</b> and victimized.</p>	<p>personally responsible for their victimization. Women are then compelled to prevent or avoid the position of victim (and instead occupy the position of the self-determined, <b>empowered</b> citizen) via the enactment of a number of personal safety practices.</p>		<p>perpetual danger sites and “rape spaces” that need to be managed or trained in order to avoid victimization (Cahill, 2000; Hollander, 2001).</p>		
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Continuação (Frazier & Falmagne, 2014)

p. 486-487 - S	p. 490 - S	p. 494 - S	p. 494 - S	p. 494 - S	p. 494 - S	p. 495 - S
<p>Like Amy, Becky also assumes that women are inherently at risk for victimization. As she frames female vulnerability and victimhood as inevitable, she also draws upon the <b>empowerment</b> rhetoric of the risk management discourse, suggesting that women are capable of outsmarting the attackers they will inevitably face, yet that they will succeed only if they</p>	<p>While young women’s dismissal of catcalling could be read as an <b>empowering</b> act—removing agency from the catcallers by labeling them “silly” and the like—it became clear throughout women’s discussions that what was actively being dismissed was not the catcallers, per se, but women’s own emotional and experienced discomfort with the</p>	<p>Women’s discussions of violence across age reflect the pervasive tension inherent in the discourse of prevention: women are compelled to occupy the <b>empowered</b> non-victim position, while simultaneously facing the construction of violence as an inevitability for women. Within the terms of this discourse, it is impossible for an individual woman to construct a cohesive</p>	<p>Participants’ reproduction of this construction of violence suggests that the alleged <b>empowerment</b> that accompanies the fulfillment of precautionary measures is perpetually eclipsed by the ideological maintenance of violence and women’s victimization as inevitable.</p>	<p>Young women struggled to reconcile the realities of their experiences with the assumptions of the prevention discourse. Specifically, young women who are compelled to position themselves as <b>empowered</b> through the terms of the discourse are denied the space to voice or legitimize their concerns and their feelings of</p>	<p>The “postfeminist” agenda highlights young women’s agency and <b>empowerment</b> through economic consumption, and ignores gender as a structural and discursive formation (Aronson, 2003; McRobbie, 2004). In highlighting individual <b>empowerment</b> and agency, claims of discrimination based on gender are delegitimized and instead viewed as “offensive and</p>	<p>In conclusion, problematic assumptions regarding gender, ‘race,’ class, sexuality, and age, which underlie the discourse of prevention, infuse the everyday meaning-making and experiences of the social agents who draw upon them. Specifically, in the present study, women across the lifespan drew upon the <b>empowered</b> victim construction, reproducing the</p>



devote enough effort to it. Becky again reproduces the <b>empowered</b> victim tension, assuming women will fall victim to violence and “there’s nothing you’re going to do to change it,” while still indicating that women are expected to take steps to try to do just that.	situation.	narrative that does not at times position her as immune to violence, while at other times condemns her for ignoring the risks she faces.		discomfort and fear.	inappropriate for the current era” (Showden, 2009, p. 168).	expectation that women are inherently at risk for victimization and simultaneously capable—and responsible—for avoiding this victimization. In this way, the discourse of prevention functions not to offer a position of <b>empowerment</b> for women, but actually to reinscribe women as ineffectual victims (a construction this discourse directly aims to challenge).
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F&amp;PSYCH - Tabela C32

			p. 523 - S	p. 523 - ?	p. 523 - S	p. 524 - S	p. 524 - C	p. 525-526 - S	p. 528 - S
Gibson et al. (2014)	Cultura de combate ao câncer de mama	Austrália	Discourses of breast cancer offer women a number of subject positions, which allow them to receive support, but at the same time constrain their subjectivity with regard to their illness. In taking a feminist approach, we focus on the discursive and material effects this has in shaping women's lives. As our title suggests, we examine how discursive constructions of breast cancer – such as the	As we argue, although elements of the pink ribbon culture are beneficial and <b>empowering</b> , there are some limiting effects of this culture, in terms of how breast cancer is constructed and how women with breast cancer are positioned, namely, in gender normative ways and as personally responsible for their health and illness.	We identify two discourses that appear to shape the pink ribbon culture and that construct understandings of breast cancer: the discourse of 'individual responsibility and <b>empowerment</b> ' and the discourse of 'optimism'. We discuss these discourses separately, around some of the practices that make up these discourses; however, they need to be viewed as intersectional in the way that they construct breast cancer and position women with breast cancer.	As we illustrate in this section, within the discourse of 'individual responsibility and empowerment', women are positioned as <b>'empowered'</b> when they are seen to engage in personal testimony about their cancer, practices that maintain their femininity and breast self-surveillance strategies. Women's <b>empowerment</b> is constructed through the information and support offered to women with breast cancer, and on a structural level through medical and informational	After a long history of breast cancer being constructed as a shameful and private disease, great efforts were made to break the silence, to <b>empower</b> women with breast cancer (King, 2006). This began with women writing public accounts of having breast cancer and, frequently, discussing the medical (mis)treatment they endured, serving to raise awareness about breast cancer and to politicise the experience (Anglin, 1997).	Advice on restoring women's looks and (interchangeably) their self-worth stems from programmes such as Reach to Recovery and Look Good, Feel Better, which have been dominant sources of advice for women since the 1950s (Batt, 1996; Klawiter, 1999), originally in the US and now internationally (King, 2006). Such programmes aimed to encourage compliance with (often painful and disfiguring) medical treatment by focusing on the restoration of women's pre-surgery appearance with prostheses and	Breast awareness messages are constructed through a discourse of 'individual responsibility and <b>empowerment</b> ', but this can also operate as a discourse of duty and of blame, and one which reproduces the neoliberal focus on self-care (Lemke, 2001; Rose, 1999).

			imperative of breast surveillance – can shape women's subjectivity in both productive and restrictive ways (e.g. as both <b>empowering</b> and an imperative to be followed).			resources, such as those offered in Australia. Attention to <b>empowerment</b> does serve to position women as in control of their illness trajectories in ways that were previously disallowed; however, we argue that it also locates the management of health and illness in the domain of personal responsibility, reflective of the neoliberal individualism of Western society (Rose, 1999).		make-up (Batt, 1996). Whilst these may appear to some as <b>empowering</b> , they centralise the importance of appearance to women's identities, both assuming and creating an expectation that all women's primary concern should be the restoration of a feminine appearance.	
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Continuação (Gibson et al., 2014)

p. 530 – S	p. 531 - S	p. 531 - C	p. 533 - S	p. 534-535 - S	p. 535 - S	p. 536 - S	p. 537 - S
The focus on health can also be reproduced through women's personal stories, such as those published in this	Support groups act in a similar capacity and can be extremely beneficial (e.g. Coreil, Wilke, & Pintado, 2004;	Women's health and recovery from breast cancer has been promoted on a structural level in several ways in Australia. For	In addition, following the self-help movement, people with cancer have started to use complementary	Thus, survivor stories involve the narrator confronting and overcoming her illness, in the process	The concept of the 'neoliberal subject' can also be extended to analyse women's	Women are further constructed as having control over the illness when they are seen to engage in	In taking a feminist post-structuralist approach to critiquing the pink ribbon culture, we have

<p>newsletter (e.g. 'My quest to improve my health', and 'Transformation of an arthritic couch potato'), which repeatedly featured words such as 'achievement', 'motivation', 'energised', 'positive' and 'new me' (BCNA, 2012, pp. 7–12). These stories, again, promote the neoliberal discourse of 'individual responsibility and <b>empowerment</b>' by constructing women as responsible for improving their health and wellbeing through a project of self-improvement. The construction of advice, such as in The Beacon (the name symbolises hope), additionally reproduces the intersecting discourse of</p>	<p>Ussher, Kirsten, Butow, &amp; Sandoval, 2006). They provide spaces in which women can learn about the illness and treatment choices, construct a survivor identity and gain a sense of <b>empowerment</b> and of community (Sandaunet, 2008; Ussher et al., 2006).</p>	<p>example, approved breast cancer treatments and medication are heavily subsidised for all citizens and permanent residents, through the Australian Government Medicare and Pharmaceutical Benefit Schemes, making most breast cancer treatment freely available regardless of financial circumstances. However, support organisations like BCNA also encourage women to inform themselves about the limits of such schemes and how such limitations might affect their illness trajectories. Such approaches could be <b>empowering</b> for women in making informed choices about their treatment</p>	<p>and alternative medicine (CAM) to gain control over their illness and to <b>empower</b> themselves in response to the dominance of biomedicine (Broom, 2009). The practice of CAM, Broom (2009) demonstrated, very often utilises discourses of positive thinking and self-control. [...] This strategy additionally supports the principles of the women's health movement, which undergirds the pink ribbon culture, through the promotion of women's <b>empowerment</b> over their health (King, 2006).</p>	<p>gaining something, or being positively transformed. In this way, the illness experience is imbued with a sense of purpose and worth (Frank, 1995), and the individual becomes an <b>empowered</b> heroine, who has taken control and ultimately succeeded.</p>	<p>subjectivity in relation to their health. Breast cancer is constructed as an illness that threatens the individual woman, who is expected to remain vigilant (in response to this threat) by engaging in self-surveillance, in order to ward off a diagnosis. If a diagnosis does arise, she is then positioned as needing to take control by staying well informed about the illness, and being proactive and optimistic in order to emerge as a breast cancer 'survivor'. Women with breast cancer are thereby constructed as self-reliant, <b>empowered</b></p>	<p>self-surveillance or modify their behaviours in attempts to prevent breast cancer. They are thereby positioned as responsible for taking control of their health. They are similarly <b>'empowered'</b> when they are seen to engage in practices such as exercise or positive thinking, or to reinstate their femininity through beauty practices. Such practices may help many women to deal with a difficult illness experience and repair or sustain their identities in light of a life-threatening illness. These discourses and practices, however, can be restrictive. Whilst women are positioned as <b>empowered</b>, they</p>	<p>endeavoured to illustrate how this neoliberal illness culture has productive effects, in <b>empowering</b> women, whilst simultaneously placing responsibility on women for their health and illness, and limiting how it can be experienced.</p>
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<p>'optimism', through positive language. Encouraging women to be proactive in restoring their health appears to be genuinely <b>empowering</b>. However, it is important to consider other factors that shape women's health and 'recovery', such as their sociocultural and economic positions and their subsequent access to support and resources, such as their ability to engage in physical activities or follow specialised diets (Rao, Warburton, &amp; Bartlett, 2006).</p>		<p>and enable them to contribute to discussions with health providers.</p>			<p>and agentic in dealing with their illness. However, in turn, this subject position places a great deal of the responsibility of health (and survival) on the individual woman.</p>	<p>are simultaneously positioned as individually responsible for maintaining or restoring their health. This is similar to the ways in which women are constructed as responsible for their 'recovery' from other difficult experiences, such as depression (Lafrance, 2009). This is perpetuated through practices that promote self-care (e.g. exercise, beauty practices) and selfsurveillance (e.g. breast checking).</p>	
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F&amp;PSYCH - Tabela C33

			p. 207-208 - C	p. 208 - C	p. 209 - C	p. 210 - C	p. 210 - C
Hollander (2016)	Defesa pessoal como estratégia de empoderamento da mulher	EUA	<p>Early second-wave feminists, aware of the pervasiveness of violence against women and critical of society's reluctance to address it, took their safety literally into their own hands, adapting martial arts techniques to suit women's needs; adding verbal, psychological, and emotional skills; and integrating a critical gender consciousness into their trainings (Bevacqua, 2000; Telsey, 1981). Although self-defense classes vary in format and content, most teach awareness, physical fighting skills, and escape tactics. Some, as I discuss at greater length below, also teach verbal assertiveness and <b>empowerment</b> skills.</p>	<p>Further, I argue that women's self-defense training — when done well—is primary prevention, in that it helps to change the root conditions that allow violence to flourish. For all these reasons, and because recent research has built a case for its effectiveness, I argue that women's <b>empowerment</b> based self-defense training should be part of any sexual violence prevention effort.</p>	<p>There is increasing focus on a style of training termed "<b>empowerment</b> self-defense" (Thompson, 2014), also known as "feminist self-defense" (Rentschler, 1999; Telsey, 2001). These classes focus explicitly on <b>empowering</b> women rather than restricting them by instructing them on what they should or shouldn't do. They address the full range of violence against women, especially assaults perpetrated by acquaintances. They teach effective physical tactics that build on the strengths of women's bodies (e.g. prioritizing lower-body rather than upper-body strength), target vulnerable points on assailants' bodies, and require minutes or hours rather than years to master. At</p>	<p>There is a growing body of research on the effectiveness of self-defense training. However, nearly all of this research evaluates a small subset of the total range of courses, focusing on longer, <b>empowerment</b>-based, and padded-attacker classes (see Brecklin, 2008; Hollander, 2014; Sarnquist et al., 2014; Senn et al., 2015; Sinclair et al., 2013). Consequently, my discussion below focuses on this narrower subset of courses and may not apply to other types. When I discuss self-defense training below I do not mean a brief workshop that focuses on scare tactics, tells women to monitor their dress or their alcohol consumption, and/or directs them to limit their activities or to depend on men for</p>	<p>As both I (Hollander, 2014) and Senn et al. (2015) found in recent studies, self-defense training not only improves women's ability to resist assault, it also reduces the initiation of assaults against women, suggesting that women who have been trained in <b>empowerment</b>-based self-defense are able to avoid or forestall attacks before they begin.</p>

					<p>the same time, the goal of these classes is to stop violence before it starts, and to that end they offer an array of strategies that include awareness, assertiveness, and de-escalation skills as well as physical techniques, and <b>empower</b> women to choose the options that are best for their own situations. Perhaps most importantly, <b>empowerment</b>-based self-defense classes interrogate both the social conditions that facilitate sexual assault and the psychological barriers to women's resistance that result from gender socialization and expectations. For example, they discuss how women are encouraged to put others' comfort before their own, to care for others even at the risk of their own safety, and to accept abuse rather than</p>	<p>protection. Rather, I mean a thoughtful process of <b>empowering</b> students through awareness of the realities both of assault and of their own abilities, both verbal and physical, to prevent and resist violence against them. I refer to these classes as <b>Empowerment Self-Defense (ESD)</b> classes below to make clear that I am referring only to this narrower subset of classes about which we have empirical evidence.</p>	
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					demanding respect. In so doing, these classes foster a critical consciousness about gender inequality (Searles & Berger, 1987; Telsey, 2001).		
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Continuação (Hollander, 2016)

p. 211 - C	p. 211 - C	p. 213 - C	p. 214 - C	p. 219 - C	p. 220 - C
There is also a growing body of research that finds that feminist, <b>empowerment</b> -based self-defense training reduces women's risk of experiencing violence. My own research, for example, found that college women who completed an ESD class had a significantly decreased risk of assault over the following year, compared with similar women who did not take such a class (Hollander, 2014).	Thus, the critique that women are not strong enough to defend themselves is based not on real-world evidence but on gender stereotypes and ideology, as well as on a narrow understanding of what self-defense training entails. It may also, as some writers have suggested, be rooted in discomfort with women's <b>empowerment</b> and use of violence (McCaughey, 1997).	ESD training <b>empowers</b> women to choose the strategies that work best for their particular circumstances — their own abilities and status, the particulars of their assailant, and the resources available in their environment. Not every strategy may work in every situation or for every person, but when women are armed with this toolbox, they have more options than when they are not.	Staying home, relying on others for protection, and monitoring one's clothing or behavior all constrain women's lives by reducing their access to public space, limiting their agency, or fostering their dependence on others (Rozee & Koss, 2001; Stanko, 1997). ESD training, in contrast, expands women's range of action, <b>empowering</b> them to claim public space, enter into relationships with others as equals, make their own choices about their behavior, and assert themselves in their everyday lives (McCaughey, 1997; Thompson, 2014). Of course, not all self-defense classes are	<b>Empowerment</b> -based self-defense training may also, as I have discussed above, foster long-term changes in social norms and beliefs about gender held by both women and men. ESD training transforms women's sense of themselves and their understanding of gender; these changes affect how they interact with others and may be transmitted, both directly and indirectly, to others.	While many may be beneficial to women, to date only comprehensive, <b>empowerment</b> -based self-defense training has been demonstrated to reduce the risk of victimization and to produce the changes that I argue may influence perpetrators and result in cultural change.



			<p>alike, and some classes may indeed suggest that women restrict their lives in these ways.</p> <p>Empowerment-based self-defense classes, however, critique these limitations and instead argue that women have the right to move in the world as freely as men.</p>		
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FSTUD – Tabela C34

			p. 456 - S	p. 457 - S	p. 457 - S	p. 457 - S	p. 457 - S	p. 458 - S
Doetsch-Kidder (2012)	Espiritualidade em um grupo de ativistas feministas	EUA	<p>Self-examination not only helps activists to accept our own humanness and to see our connections with others, it leads to discovering the power we need to change the world. Lorde writes of self examination as a crucial part of <b>empowerment</b>, which she defines as "our strengthening in the service of ourselves and each other, in the service of our work and future."</p> <p><b>Empowerment</b> is the work of discovering one's erotic power, a power that enables creativity and movement. Erotic power is not a power that can be held or wielded but a power that flows through everything</p>	<p>Monique's description of how her spiritual work connects with her activism provides one example of self-<b>empowerment</b> as political work. Monique explains that her spiritual work sustains her, "gives me this sense that that there is order to all of this ... I believe very much that we are all connected."</p>	<p>To blame dominant culture and ideologies and/ or privileged people for causing suffering separates the world into those who are responsible and those who are victims — oppressor and oppressed—a violent division that cedes power to people with more privilege and further <b>disempowers</b> those who have less.</p>	<p>Blaming does not create change. As Thich Nhat Hanh writes, "Only love and understanding can help people change." Anzaldua articulates the bind created by blaming others for oppression: "Blocked, immobilized, we can't move forward, can't move backwards. We abnegate." She points out the choice that we all have to feel <b>empowered</b> or to feel victimized.</p>	<p>To say that one can choose to be <b>empowered</b> does not deny the reality of structural oppression and other limits to what one can do in the world. Keating calls this "the paradox of personal agency and structural determinacy" and notes that Anzaldua writes from within this contradiction, declaring her inability to resolve it. The choice to feel <b>empowered</b> is expansive, the location of creativity, and a source of love. Through loving criticism, we accept responsibility for our role in conflicts and our power to</p>	<p>Accepting the pain and abuse she has suffered, Shiva views those experiences as gifts that enable her to understand more and to change the world for future generations through writing and organizing around domestic violence and child sexual abuse as well as South Asian queer issues. Activists and critics can transform their painful experiences into sources of strength and <b>empowerment</b>. Accepting our power, we can better understand the power that others have to affect the world.</p>

			and can be accessed by anyone.				respond, construct, create, and transform. We refuse to circumscribe people as victims and oppressors.	
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Continuação (Doetsch-Kidder, 2012)

p. 460 - S	p. 461 - S	p. 466 - S	p. 467 - S
<p>Being correct is not the same as being <b>empowered</b>, or free. People often get stuck, attached to a position, a tactic, or an emotion, when we feel correct. Such fixity can prevent movement and growth, locking one down in a conflict while other possibilities go unnoticed. Calling for <b>empowerment</b> rather than correct politics, Lorde argues that it is more important for people to learn and grow than to create a correct system without them.</p>	<p>Letting go of the attachment to being right can contribute to a sense of <b>empowerment</b>. Monique found that she had to let go of her investment in being right in order to speak her truth. As a leader in her professional and spiritual communities, she learned to "speak with conviction and authority" and says, "I feel much more confident in my ability to express my opinions". [...]Not needing to be correct or to win, we can tap into our erotic power, find our truths, and speak them, and from this place of <b>empowerment</b>, we can respect each person's need to find his own truth.</p>	<p>Native Canadian educator Kim Anderson's project A Recognition of Being: Reconstructing Native Womanhood is a reparative one. She examines how Native women "maintain their power, in spite of all the oppression" and finds the answer in a four-part process through which Native women define themselves by "resisting negative definitions of being; reclaiming Aboriginal tradition; constructing a positive identity by translating tradition into the contemporary context; and acting on that identity in a way that nourishes the overall well being of our communities." She states that her focus in the book reflects her purpose of contributing to the health and <b>empowerment</b> of Native women. This loving project carries Anderson's hope for dialogue, vision, and reflection that will help Native women and others create more balanced, healthy, and respectful lives.</p>	<p>hooks prescribes such hopeful thinking to counter the stress that comes with Black women's paranoia: "Since so much of our personal worrying has to do with feeling that the worse that can happen will, we can truly counter this negative by changing thought patterns." She relates the many health problems that make stress life-threatening for Black women and notes that "stress does not <b>empower</b> us to handle whatever comes our way."</p>

FSTUD – Tabela C35

			p. 767 - ?	p. 771 - S	p. 773 - C	p. 773 - ?
Moses (2012)	História do movimento feminista	EUA/China	<p>Feminism, so broadly accepted, was a term, then, that encompassed many different views about womanhood and many different strategies. Some people identified the differences among feminists by speaking of "liberal feminists," "socialist feminists," "radical feminists," "cultural feminists," "spiritual feminists," "lesbian separatist feminists," "Black feminists," "multicultural feminists," "Christian feminists," "Jewish feminists," and more. In their strategies, some feminists gave priority to sexuality or issues of reproduction; some gave priority to work-related issues; some called for a socialist revolution; some defended capitalism, but noted that reforms were necessary to include women in capitalism's benefits; some stressed the necessity for a new psychology of women if women were to <b>empower</b> themselves; and some stressed that state and economic structures had to change. On the theoretical level, some believed that women had been socialized</p>	<p>But I look back on feminism's history and women's history and find that the periods in which our gains were most striking were when we used the word "feminism" most broadly, imbuing it with multiple meanings, and thereby created the largest sense of belonging, a shared aspiration for women's <b>empowerment</b>.</p>	<p>Again I ask: does it matter how we name ourselves? After all, the struggle for women's equality could continue by a multitude of other names. I'd like to suggest it does matter. It matters because our history matters. It matters because those who distort our history are not motivated by a concern for women's equality. It matters because, in this increasingly globalized world, women are strengthened by also belonging to a global movement and reflecting their commitment to a global movement in their naming. It matters, in other words, for us to believe ourselves joined in a common vision of women's <b>empowerment</b>.</p>	<p>However our strategies, our priorities, our views might differ, we shall know that we are joined in support of each other, in support of women, and in support of women's <b>empowerment</b>.</p>

			differently from men and in ways that <b>disempowered</b> them. Some stressed that women were naturally different from and perhaps even superior to men, especially in their capacity for inter personal relationships.			
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### FSTUD – Tabela C36

			p. 405-406 - ?	p. 428 - C	p. 429 - C	p. 429 - ?
Bier (2010)	História da entrada de métodos contraceptivos e planejamento familiar no Egito pós-guerra	Egito	Egyptian women, far from being passive objects of such policies, negotiated the reproductive politics of state family planning in ways that both challenged and reaffirmed its normative assumptions about gender, the body, and modernity. As a site for the articulation of gendered subjectivities and visions of a new revolutionary society and the family models that society was to be built upon, the history of the national family-planning program in Egypt suggests that the privileging of the individual body as the bearer of reproductive rights forecloses understandings of the ways in which women's bodies are inscribed within historically and geographically specific webs of social and political relations with complicated implications for women's <b>empowerment</b> , agency, and citizenship.	The involvement of the international population community and emphasis on liberal constructions of citizenship has led to a family-planning program in which notions of reproductive rights and improving the "status" of women go hand-in-hand with contraception. Given more "choice," better information, and clinic practitioners who are trained to be "sensitive" to the needs of their patients, women have been <b>empowered</b> to exercise their own rights to reproductive self-determination.	Moreover, notions of individual rights, choice, and agency linked to an agenda of women's <b>empowerment</b> become more problematic if we consider that current clinical practices privilege the provision of the IUD and new contraceptive technologies such as Norplant and Depo-Provera that take control out of the hands of the female patient.	Rather, the history of reproductive politics in Egypt demonstrates that current family-planning programs, no less than those established in the immediate postwar period, can be read as normalizing projects that aim at creating new sorts of citizens and families through the regulation of gendered bodies with complicated and unexpected implications for women's agency and <b>empowerment</b> .

FSTUD – Tabela C37

			p. 72 - ?	p. 79 - ?
Cole e Luna (2010)	Mulheres ativistas e criadoras de movimentos internos ao feminismo	EUA	What goes on when diverse groups "get into a room" that results in either "fussing" or generating useful new strategies and tactics? How do groups work together productively across power asymmetries to achieve common goals, and what practices are necessary to ensure meaningful participation by the most <b>disempowered</b> constituencies?	Thus, Boggs saw a potential danger in the idea of social identity, in that it can constrain both one's sense of self and the ability to see meaningful connections with others. Her story also pointed to the importance of context as she later reminded the audience that a movement to <b>empower</b> Asian Americans did not exist during her early years of activism. She did not have the option to organize around her racial identity, but, instead of avoiding political action, she became an active ally. Boggs established her commitment to racial justice and local community <b>empowerment</b> over decades. She continued to move beyond activism around obvious identity categories when she founded the Boggs Center, in Detroit, Michigan, which offers community programs, many of which are aimed at youth.

FSTUD – Tabela C38

			p. 201 - C	p. 208 - ?	p. 209 - ?	p. 217 - C	p. 220 - ?	p. 224 - ?	p. 226 - ?
Thayer (2010)	História de movimentos feministas brasileiros e a articulação urbana e rural no contexto da ditadura militar	Brasil	In 1969, the radical women's health movement had burst onto the scene in Boston, with the publication of Our Bodies, Our Selves, a health manual that sought to <b>empower</b> women by providing accessible information about their	In a final shift, the emphasis on individual <b>empowerment</b> through consciousness raising, dominant among many feminist movements in the North, gave way in Brazil to broader alliances with the women's, community, labor, and political	SOS Corpo members seized the language of radical feminism in the global North and resignified it for their own purposes through their practices. In time, however, the disjuncture between words and their forms of implementation grew too wide.	For their part, MMTR members may not have initially seen their life experiences as objects of exchange or as the grounds for potential connections beyond the sertão. However, their encounters with allies,	Demands for the accountability of the regime to its citizens had been part of the lexicon of the opposition and continued to be an object of struggle in the postdictatorial period. In the political sense, accountability signified	The groups sought to challenge relations of power rather than simply to provide charity for the less fortunate; and their broad criteria for success included intangibles, such as "developing critical consciousness," <b>"empowering</b> women," and	For each of these northeast Brazilian women's organizations, translating against the current meant forging relationships with more powerful allies both in Brazil and in the global North. In the process, each faced different kinds of dangers. By

			<p>bodies. The movement affirmed the power of knowledge about the body and challenged its monopoly by medical "experts". In Europe, too, a self-help movement was urging women to take charge of their own health as a vehicle toward liberation. These strategies were linked with consciousness raising, through which participants traced the connections between their intimate experiences of oppression and gendered structural inequalities. The discourses around women's bodies and</p>	<p>organizations that had earlier opposed the authoritarian regime. In the 1980s, during the Reagan and Thatcher years, as feminists in the North watched their gains erode, Brazilian feminist and other social movements were participating in the process of creating a new, postdictatorship constitution.</p>	<p>Euro-American discourses of "women's bodies" and understandings of "empowerment" could no longer, by themselves, make sense of feminism in the Brazilian context, if they ever had. In 1990, the organization appropriated a new, more fitting discourse—that of "gender"—and, once again, began the process of translating meanings and linking them to new political practices.</p>	<p>such as SOS Corpo, and with international funding agencies led to a new appreciation of the value that their own constructions of their lives might hold in a global marketplace of aid, as well as in feminist coalitions. In a sense, MMTR members became empowered at the very moment that they saw power threatening to slip from their hands. As "rural women" entered the aid market and acquired the status of a valued commodity, control over</p>	<p>transparency, democracy, and an end to corruption-values espoused by the larger Left community of which women's organizations like SOS Corpo were a part. It referred to the accountability of ruling political institutions to their newly empowered constituents.</p>	<p>"reframing issues," as well as more easily measurable ones, such as policy changes and material improvements in people's lives.</p>	<p>making themselves legible to donors, MMTR members gained material and political solidarity, but they also risked the kind of commodification that led them to conflicts with SOS Corpo. "Rural women" could become a confining, as well as an empowering category, a means of exoticizing and dividing constituencies, thereby limiting their possibilities and subjecting them to the designs of others.</p>
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			<p>empowerment, and the practices linked to them, soon began to travel. By 1980, Our Bodies, Ourselves had been translated into eleven languages. By 2008, there were twenty-nine foreign language editions, as well as innumerable unofficial translations and adaptations of the original.</p>			<p>their translation became an object of contention between the MMTR and its urban allies.</p>			
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## 1555 FTEACH – Tabela C39

Referência	Público/Objeto	País do estudo	Trechos					
			p. 106 - ?	p. 106 - C	p. 109 - S	p. 111 - S	p. 114-115 - S	p. 120 - ?
Durfee & Rosenberg (2009)	Exercício do aconselhamento em classes (ABC), do ponto de vista da pedagogia feminista	EUA	<p>According to Carolyn Shrewsbury (166) and Lynne Webb, Kandi Walker and Tamara Bollis (418), some of the core principles of feminist pedagogy include: recognition that social inequalities exist in society; <b>empowerment</b> of the student; a “reformation” of the professor-student relationship so that all individuals both share and acquire knowledge; privileging the individual voice, and the respect and valuation of</p>	<p>As with feminist pedagogy, the core goal of ABC is to address individual and societal inequalities through the <b>empowerment</b> of individuals. The advocate attends to the ways that macro-level problems manifest themselves in individual situations, and she or he seeks to identify and change these inequalities.</p>	<p>Finally, guest speakers can teach students practical skills that <b>empower</b> them both emotionally and physically. For example, Portnow argues that learning selfdefense is a “transformational learning experience” because it “not only increases knowledge, but more importantly, leads to deep and pervasive shifts in the learner’s perspective and understanding” (qtd. in Cermele 3). In one of Alesha’s classes, a Crime Prevention Officer from the campus police department came to a class session and taught self-defense</p>	<p>The rape trauma syndrome becomes more than words on paper, and the concept of <b>empowerment</b> becomes real through the relief or anger heard in a rape survivor’s voice. (Turell 51)</p>	<p>According to the Advocacy-Based Counseling approach, an instructor should listen and provide resources to students—not solve the problem for them. Though this may feel counterintuitive to instructors, there are several reasons why instructors should not try to “fix” or solve the problems of our students. First, it is important to understand that one critical component of the victimization the student has experienced is the absence (or removal) of personal agency. This may have</p>	<p>We have found that the Advocacy-Based Counseling perspective, with its focus on survivor <b>empowerment</b> and active listening techniques, to be useful in all stages of the teaching process— from planning course content to handling stressful situations and/or student crises that arise both during and after class.</p>

			diverse personal experiences.		<p>techniques and strategies. One student commented that the “hardest part wasn’t pretending to hit or kick. It was yelling ‘NO!’ when the police officer asked us to.” Most students started the class saying “no” quietly or while laughing, but by the end of the self-defense training, their shouts echoed through the room and down the hall—a reflection of the <b>empowerment</b> they felt over their own safety. The instructor can then help contextualize and historicize the material guest speakers present.</p>		<p>been done by a specific individual (as in cases of domestic violence, where one person has used coercive tactics to maintain power and control over another person), or on an institutional level (as in cases of racism where student behavior may have been constrained by institutional practices). In either case, part of the <b>empowerment</b> process is helping students learn to exercise their own agency. Thus it is not helpful for someone else to take control over the situation.</p>	
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FTEACH – Tabela C40

			p. 204 - ?	p. 210 - C	p. 211 - C	p. 212 - C
Henry (2010)	Turma de psicologia	Egito	In this paper, I argue that infusing gender issues into the contents of regular psychology courses may spark students' interest in the subject and may also <b>empower</b> them.	Halfway through the semester and shortly after the end of a class meeting, a student visited my office and told me that she did not appreciate what I was doing. When I asked her to elaborate, she said that "ignorance is bliss" and that she did not want to learn what she learned about gender inequity during this course. She asked me if I realized that ignorant people were happy because they did not know many facts in life. I responded by asking her if ignorant people had any form of power. My question startled her, so I tried to assure her that this new knowledge might eventually transform and <b>empower</b> her. My response was influenced by Paulo Freire's idea in Pedagogy of the Oppressed, further developed by Caroline Porr, et al., that "education . . . should incite people to delve into their own banks of knowledge so as to pursue human liberation and transformation of their world" (Porr et al. 331).	These students also believed that complaining about current inequities should not be their only means; instead, they decided to reach out to their communities and inform people about these inequities. Their approach resembled the Arab Women Speak Out project ( <a href="http://www.cawtar.org">www.cawtar.org</a> ), which has stimulated many Arab women to discuss their conditions, enhance their self-image, and take action toward change (Jabre, Underwood, and Goodsmith). Therefore, it seemed that the students' ideas of <b>empowerment</b> involved both individual and community development (Belenky, Bond, and Weinstock).	Moreover, this infusion of gender issues expanded students' knowledge about the painful impact of gender inequity and the relationship between psychological development and gender. The students then used this knowledge to experience <b>empowerment</b> and reach out to their communities.

FTEACH – Tabela C41

			p. 227 - S	p. 229 - S	p. 231 - ?	p. 233 - ?	p. 233 - ?	p. 234 - ?
Weitz (2010)	Turma de estudos sobre feminismo em uma universidade	EUA	<p>As a result, in some classes the greater challenge comes not from anti-feminist students but from the conflict between two different types of third-wave feminists. For want of better terms, I refer to these two types as “difference feminists” and “<b>empowerment</b> feminists.”</p> <p>Difference feminists view gender and sexism as deeply embedded in the structure of society and as intimately entwined with oppression based on ethnicity and sexuality, while also sometimes questioning or queering the very nature of sex and gender.</p> <p><b>Empowerment</b> feminists oppose sexism, but believe</p>	<p>Early in the semester, during a discussion of how girls learn to define themselves through their appearance, Madison raised her hand and declared, “But I enjoy being a girl!” I then led her and the others through a discussion of both how women can indeed gain power and pleasure from their appearance and how women can be harmed whether they succeed at meeting appearance norms or fail to do so. From this point on, though, it became clear from students’ body language, murmured comments, and occasional public comments that some found</p>	<p>However, problems emerged again during a class session on “performing” race and gender, in which some difference feminists responded critically when some <b>empowerment</b> feminists made comments that could be interpreted as supporting racial and gender stereotypes.</p>	<p>Still another wrote that at first she had found it difficult to cope with the <b>empowerment</b> feminists’ “sweeping generalizations and comments carrying offensive connotations.”</p>	<p>Conversely, two students argued that I had shown too much tolerance toward the <b>empowerment</b> feminists. As one wrote, Madison “subscribes to all of the oppressive gender norms and compulsory heterosexuality. . . . As a feminist and gay rights activist I made the point [to Weitz] that bigots should not make it through WST classes. . . . However, during a conference with Weitz, she discouraged me (as I interpreted it) from being too harsh with the poor little bigot.”</p> <p>Another two students from the difference feminist faction did not give me permission to read their essays, perhaps suggesting that they also disagreed with my</p>	<p>However, it is clear that the difference feminists were less satisfied than were the <b>empowerment</b> feminists, and that self-identification as lesbian or transgender significantly affected students’ views, whereas ethnicity and social class appeared to have no effect. Both factions included students of color. Although I cannot know what caused these differences, I suspect that the lesbian and transgender students were more likely than others to expect that women’s studies classrooms would—and should—be “safe spaces” for them.</p>

			that they can circumvent it through their individual choices and rarely raise deeper questions regarding the inherent nature of sex and gender.	Madison and the other <b>empowerment</b> feminists naïve at best and dangerously anti-feminist at worst. Meanwhile, some of the difference feminists occasionally criticized or corrected the <b>empowerment</b> feminists' ideas or information in ways that the latter regarded as supercilious and censoring.			actions. Three of the four who either did not give me permission or thought I had favored the empowerment feminists had publicly identified as lesbian or transgender.	
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**FTEACH – Tabela C42**

			p. 41 - S	p. 42 - S	p. 42 - S	p. 44 - C	p. 50 - S	p. 51 - S
Pierce (2010)	Turma de psicologia e ecofeminismo pós-furacão Katrina	EUA	<p>The four themes that emerged from the data, therefore, reflected both the learning outcomes (achievement of the objectives) and the pedagogical approach (what the teacher does and how it affects students' experience of the educational process): [...] (3) an appreciation of the value of community and <b>empowerment</b> (the opportunity to give voice to their own experience, to hear alternative viewpoints, and to accept shared responsibility for each other's well-being)</p>	<p>"The Process of <b>Empowerment</b>" is intended to develop culturally sensitive counseling skills, dispositions, and knowledge. Through this exercise, students are challenged (1) to listen to clients' life experience even when it may be difficult to hear; (2) to become aware of how societal structures and attitudes contribute to their problems; (3) to respond with deep understanding to their feelings and perspectives; and (4) to <b>empower</b> and advocate for their clients.</p>	<p>Finally, students demonstrate how they would <b>empower</b> and advocate for their clients through a role-play activity that they themselves construct, giving information about the clients' lives, the presenting issues they have identified (loss and grief, anger, depression, post-traumatic stress symptoms, etc.), and the resources they might access. Many times, students selected a group format for this role-play, recognizing the potency of a group to support, heal, and <b>empower</b>.</p>	<p>Posing the question, "Can we be healthy in an unhealthy society?" is a way to broach the idea of social action and to show examples of <b>empowerment</b>, one of which occurred in the wake of Hurricane Katrina with the grass roots formation of "Women of the Storm," a diverse group of women from New Orleans and southern Louisiana (David).<sup>1</sup> These women, representing various classes and races, mobilized to pressure the United States Congress to support recovery efforts in the Gulf Coast areas, actually traveling to Washington, D.C. to tell their stories to senators and representatives and petition them to help. Opening their</p>	<p>The article motivated students to learn more about how to help traumatized clients to recover and <b>empower</b> them to move forward.</p>	<p>Equalizing the therapeutic relationship (authority); educating clients about power dynamics and how locatedness within social structures contributes to personal difficulties (positionality); reframing clients' life experience to gain new understandings and knowledge (mastery)—all came to be seen as legitimate and effective ways to heal and <b>empower</b> their clients.</p>

						<p>blue umbrellas to symbolize the blue tarp “roofs” in the post-disaster region, busloads of women marched up to Capitol Hill in a collective demonstration of their solidarity of purpose. The words of one of the women who participated in the event captures part of the spirit and significance of empowerment: “It was a phenomenal day for me, one that I will never forget as long as I live. Just the fact that we felt like the American process was in action. We had the ability to go to Washington, meet with our Congressmen, voice our concerns . . . it was very worthwhile and fulfilling for us. We were actually doing something” (146–47).</p>		
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FTEACH – Tabela C43

			p. 47 - C	p. 48 - C	p. 49 - C	p. 50 - C	p. 57 - C	p. 57 - C
Blair et al. (2011)	Acampamento digital de mulheres	EUA	<p>Rather than presume, however, that the only thing feminist educators need to do to facilitate literacy and resulting <b>empowerment</b> is to provide targeted learning experiences for girls, we recognize that such focused experiences can help participants develop a shared understanding of the technological possibilities and constraints in their own lives and then to articulate those experiences through multimodal composing processes in ways that move them from the position of users of technological spaces to designers of them.</p>	<p>In “The Design of Web 2.0: The Rise of the Template, The Fall of Design,” Kristin L. Arola claims that in order to <b>empower</b> composers, we must encourage them to move beyond template use and into an area of Web design not constrained by predetermined interfaces. Additionally, without templates, the girls are more likely to begin to see themselves as producers and not merely as users of technology. [...] Encouraging design, then, fosters the digital literacies Selber identifies as essential to any twenty-first century composer, <b>empowering</b> them as the inventors — not the invented.</p>	<p>In addition to modeling ourselves as tech-savvy users of and producers with technology, we also seek to <b>empower</b> the girls to act as savvy users and producers in their relationships with one another. It’s important to us that, as co-facilitators, we seek to help the girls accomplish their goals and achieve their visions for their portfolio projects. While we offer our assistance and expertise when asked, we also allow and strongly encourage the girls to teach each other. [...] The relationships between new and returning campers allow the returning girls</p>	<p>Consequently, at the Digital Mirror Camp we use play to <b>empower</b> the girls to recognize themselves as users and producers of technology—people with agency in increasingly computer-mediated contexts and in the face of technologically deterministic narratives that have often denied women such agency.</p>	<p>Designing assignments and curriculum in ways that value learning as a process not only disrupts hierarchical structures that privilege final products but also broadens the opportunities for thinking with and through technological spaces, which is especially important if we seek to <b>empower</b> girls and women to form relationships with and through technology that are not mediated by gendered stereotypes.</p>	<p>Our third benchmark stresses the importance of connecting identity and practice. As the second benchmark suggests, we want to <b>empower</b> young women to form relationships with technology, and doing so involves not only learning how to use the technology, but also learning how we, as women, are shaped by and can shape the technology we use.</p>



					to inhabit the role of teacher, and this can be very <b>empowering</b> for them.			
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**FTEACH – Tabela C44**

			p. 23 - ?	p. 24 - S	p. 24 - ?	p. 26 - ?	p. 26 - S	p. 26 - ?
Ochoa & Pershing (2011)	Turma sobre feminismo em um programa de monitoria de graduação universitária	EUA	<p>This essay examines feminist educational praxis in an undergraduate course based on peer learning and student <b>empowerment</b>. Public education in the United States frequently fails to promote creativity, critical thinking, leadership, and student initiative. This study analyzes our experiences in the Student Discussion Leader (SDL) Program, a peer education project designed to heighten student agency, engaged learning, and cultural analysis.</p>	<p>Building on the work of Paulo Freire, bell hooks, and other scholars of transformational education, the program is based on the premise that reclaiming one's own education and sharing knowledge with others can be an important and <b>empowering</b> educational experience. Students and faculty engage in collaborative learning designed to deconstruct systems of power and oppression. We merged concepts from critical and feminist pedagogy to create an alternative teaching praxis, a "pedagogy of resistance" that employs Freire's pivotal concept of "conscientization" and</p>	<p>Wanting to fully engage students, our methodology highlighted dialogue, participation, and experience as central features. Like Chow and her co-authors, one of our goals was to create a learning environment that would enable students to transform themselves from "passive knowledge-consumers" to "<b>empowered</b> knowledge-producers" (260).</p>	<p>Rather than pretending that the instructor's role is to eliminate power and authority in the classroom, we recognized our positions of power and tried to use them to foster the <b>empowerment</b> of students (Chow et al. 271).</p>	<p>Feminist dialogue requires us to critically investigate and "problematize knowledge" (Allman 426). Further, Freire contends that dialogue is not the end goal, but rather the beginning of engaged and <b>empowering</b> education (Freire 83–84).</p>	<p>Some of the elements of critical feminist pedagogy that shaped our program included: [...] 5) incorporating caring and <b>empowerment</b> in our teaching methods (Chow et al. 260).</p>

				hooks's emphasis on "critical awareness and engagement" (Freire 36, hooks 14).				
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Continuação (Ochoa & Pershing, 2011)

p. 28 - ?	p. 31 - C	p. 31 - C	p. 32 - ?	p. 32 - S	p. 35 - C	p. 38 - ?	p. 39 - S	p. 39 - S
<p>During the summer of 2010, the SDLs worked with the faculty member to learn more about feminist and <b>empowering</b> pedagogies. We analyzed the theories and contributions of Paulo Freire, bell hooks, Bonnie J. Morris, Antonia Darder, Henry A. Giroux, and other scholars, while simultaneously reading the course material for Women's Studies 101.</p>	<p>Feminist professor and author Bonnie Morris observes that the constant attempt to devalue feminist scholarship is also an attempt to <b>disempower</b> women by not taking them seriously (4).</p>	<p>Like other members of the teaching team, I used my first name, encouraging students to do likewise and explaining why. I wanted to begin the semester by positioning myself as a facilitator of classroom learning, defining teachers and students as colearners and hoping to <b>empower</b> all members of the class (see Crabtree and Sapp 135).</p>	<p>We were constantly faced with questions about how to encourage dialogue, exploration, and debate while also creating a learning environment that was inclusive and advocated social justice for all people. Students were finding their voices and becoming <b>empowered</b> by what they were learning, yet they often expressed stereotypes and bigotry, or neglected to do the reading and made comments based on</p>	<p>During the discussion, one young woman came to the realization, and was able to verbalize for the first time, that her partner had repeatedly sexually abused her. Others recounted their own memories of interpersonal violence, incest, domestic violence, and rape by friends or relatives. The class united and created a supportive environment that enabled students to</p>	<p>We built on Peter McLaren's observation that <b>"empowerment"</b> means not only helping students to understand and engage the world around them, but also enabling them to exercise the kind of courage necessary to change the social order where necessary" (182). We asked students to engage in an activism project that would provide opportunities to apply theory in the analysis of their own experiences.</p>	<p>Initially, the students expected to continue what they had done in high school: memorizing material and spitting it back on papers and exams, rather than wanting to learn for enjoyment or <b>empowerment</b>.</p>	<p>The power dynamics between the students and the teaching team were always on my mind. Jennifer Gore discusses how feminist educators need to be aware of the power they hold and the ways in which power/<b>empowered</b> relationships can create an "us vs. them" mentality in the classroom (340). The term <b>"empowerment"</b> has been widely used in a range of educational discourse: conservative, liberal humanistic, and critical political/feminist (Gore 333). We wanted to be thoughtful as we constructed notions</p>	<p>We had to learn to trust our own ideas and abilities, and I worked hard to find my voice and focus on the <b>empowering</b> aspects of the program. I soon realized that it wasn't until I took myself seriously that others would reciprocate.</p>

			personal assumptions and misinformation.	share their pain and anger in <b>empowering</b> ways.			such as power, truth, and knowledge, all of which relate to feminist educational <b>empowerment</b> (Gore 330). [...] As we attempted to identify the issues arising around agency and voice in the classroom, we considered Gore's words of caution about common understandings of <b>"empowerment"</b> : "In attempts to <b>empower</b> others we need to acknowledge that our agency has limits, that we might 'get it wrong' in assuming we know what would be <b>empowering</b> for others, and that no matter what our aims or how we go about <b>'empowering,'</b> our efforts will be partial and inconsistent" (340).	
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FTEACH – Tabela C45

			p. 108 - C	p. 112 - S	p. 118-119 - C	p. 121 - C
Warin & Bordoloi (2012)	Mulheres negras no início do seu trabalho como professoras universitárias	EUA	A growing body of feminist and critical pedagogy literature positions teaching as transformative, for both teachers and students, as the classroom has the potential to become a site of exploration, liberation, and <b>empowerment</b> (hooks 16). The classroom is indeed a powerful social tool that can serve as a catalyst for personal development and social change on many levels.	The first class I taught was Introduction to Sociology, a writing-intensive course with nineteen students. I found teaching to be <b>empowering</b> beyond belief. I had complete creative control over designing my course; I had an adrenaline rush for the entire fifty minutes of class! It blew my mind that I was comfortable “professing” knowledge and cultivating critical thinking skills among students who were just a few years younger than me. It was surreal to me that my four year- old dream was a reality!	I began to recognize the classroom and related activities as “political and cultural sites that represent accommodations and contestations over knowledge by differently <b>empowered</b> social constituencies” (Mohanty 194). To advance the ideas of a diversity curriculum, I had to move beyond the pages of a book.	Ultimately, as all critical and feminist pedagogues proudly proclaim, we are students ourselves, perpetual lovers of learning. We participate in the process of developing and delivering knowledge to demonstrate to others the power of knowledge obtainment and production, in hopes to inspire them to partake in the <b>empowering</b> process of education.

FTEACH – Tabela C46

			p. 184-185 - C	p. 189 - ?	p. 189 - S	p. 194 - S
Jacob (2012)	Pedagogia feminista indígena em um instituto de linguística	EUA	<p>In my interview with Dr. Janne Underriner, the Director of NILI, I asked her to tell me how the summer institute got started. Within her comments it is clear that tribal people's vision of community <b>empowerment</b> is what guides all of the work. Janne shared that the formal beginning of NILI could be traced back to a meeting between tribal community members and University of Oregon linguistics graduate students and professors. She shared that at the meeting, tribal peoples expressed their needs: "They wanted within their communities more language classes, community language classes, language taught in schools or head start programs or developing more community schools. So we met with them and then we started NILI that summer."</p>	<p>Within the summer institute, Greg saw that the focus was on developing and providing tools that tribal community members needed to do the language work themselves. The pedagogical focus of NILI is tribal peoples' <b>empowerment</b> with the goal of tribal self-determination. This pedagogical approach inspired Greg to follow the lead of his elder, Virginia. Greg is now also enrolled in the doctoral program in linguistics at the University of Oregon. Like Virginia, Greg is focusing his dissertation on Ichishkiin, and their scholarship further supports the language revitalization movement because they are using their graduate studies as a way to produce language education resources for the community.</p>	<p>Virginia shared with me that she learned her practical approach to language revitalization work from another elder. They were at an indigenous language conference, and it was early on in Virginia's involvement as a leader in these efforts. She spoke freely to the group about the challenges of doing this work, the lack of resources, the numerous barriers, and so on. Then one elder jumped up, pointed at her, and let her know how much potential she had, how important her work was, and gave her a simple message that Virginia has forever carried with her. That message was "Just do it!" When Virginia tells this story, she giggles with delight, remembering that elder jumping and pointing at her. She said it startled her, but she knew he was right. Doing the work was what mattered. This message of <b>empowerment</b> represents the spirit of her work.</p>	<p>Notably, indigenous scholars tend not to frame their work in terms of advancing a feminist agenda, but instead situate arguments in terms of strengthening self-determination, <b>empowering</b> tribal peoples, implementing horizontal forms of leadership, and dedicating oneself towards serving the collective good.</p>

FTEACH – Tabela C47

			p. 220 - ?	p. 222 - ?	p. 223 - ?	p. 224 - ?	p. 225 - ?
Parisi & Thornton (2012)	Programa de pesquisa baseado na participação em projetos em comunidades de países em desenvolvimento	Canadá	<p>Bearing these issues in mind, it quickly became apparent that a traditional service-learning model would be incompatible with our desire for a project informed by transnational feminism and social justice. Although the service-learning literature highlights many benefits to experiential learning such as increased civic engagement, personal efficacy, and social <b>empowerment</b> of students (Knapp et al.), the dominant model of service learning often focuses on the learning outcomes for students “rather</p>	<p>The second phase of the project required students to write a draft grant application on behalf of the international development group with whom they were paired. In the grant writing projects, students were also tasked with considering the gendered impacts of their project proposals. Students wrote grants to support the following community-identified initiatives: pediatric care in Kenya; a fair trade co-ed carpentry cooperative in Zambia; an HIV youth peer counseling</p>	<p>For example, one student, while acknowledging the importance of teaching carpentry skills to women in Zambia since this is typically thought of as a masculine endeavor, worried about individual agency and <b>empowerment</b> in this project because many of the course readings highlighted that women’s income generating projects often fail to transform the traditional gendered dynamics of households. The student also considered the transnational process of consumption, as one of the goals</p>	<p>One student noted that, although the global hegemonic ideal of international development was based on material outcomes, her work on the Teen Vision conference proposal enabled her to realize that individual <b>empowerment</b> of people, in whatever form that takes, is equally as important. Another student noted that mainstream development practices focused solely on economic development have hidden costs, such as increased time poverty for women and</p>	<p>In addition, students noted the conditions that grants imposed. Some grants came from charities/organizations/foundations affiliated with religious organizations, some of which would be unlikely to fund projects aimed at women’s equality and <b>empowerment</b>. Corporate funders often insisted that one or more of their employees be embedded in the projects that they funded. Commenting on this, one student argued that this type of conditionality was even worse than what Heron describes as the desire for development of individual development workers, because it requires the participation of those who may not have any desire for development at all. Through this, students could readily see how a recipient’s mission and goals could be easily co-opted by the need to conform to certain ideological parameters, including specific visions of feminism and women’s equality articulated by international organizations.</p>

			<p>than the achievement of community goals” (Stoecker et al.). The traditional service-learning model may provide benefits only to the students as well as to faculty teaching the courses.</p>	<p>program in South Africa; a Teen Vision Conference focused on youth <b>empowerment</b> and the right to education in Zambia; youth literacy programs in Zambia; and sustainable food production and teacher training programs for women who are home schooling orphans in Zimbabwe.</p>	<p>of the grant was to help secure guaranteed markets in British Columbia for wooden carvings. Were they imposing too much in the grant application by discussing what products, such as carvings or chairs, would sell well in North American markets? Would these products reify the Northern consumer’s image of southern Africa? Fair Trade programs often take a “charity” approach to the craft sector (Hutchens), and handicrafts from developing countries are often marketed through rescue narratives. Through the transnational feminist critique of economic</p>	<p>increased school dropout rates for girls, who frequently take over household responsibilities for their mothers who are participating in income generation projects. These students recognized that <b>empowerment</b> does not always take the form of acquiring economic wealth, thus implicitly critiquing the cosmopolitan models of global citizenship and civic engagement that seek to “modernize” developing countries by making them “more like us” in the Global North.</p>	
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					globalization, students could see that the consumption of such products does little to challenge the neo-liberal basis of international development and leaves structural inequalities firmly entrenched.		
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**FTEACH – Tabela C48**

			p. 235 - C	p. 237 - C	p. 242 - C
Eudey (2012)	Disciplina online sobre estudos das mulheres	EUA	<p>Web technology and Web-related teaching have the potential to actualize some of the basic goals of feminism and feminist pedagogy . . . Web technology gave our abstract academic endeavor a virtual “space” that made it more “real” and more accessible than ever before . . . the Web interface <b>empowered</b> students by freeing them from the often inhibiting presence of authority figures . . . the Web has the capacity not merely to challenge, but also to change, the structures of power in the classroom, and perhaps, the world at large. (188–89)</p>	<p>Jennifer Scanlon affirms the connections between teaching and action in order for pedagogy to be truly feminist. She indicates that feminist pedagogies are designed to help students get beyond mere awareness of women’s oppressions and contributions, preparing them to be change-agents seeking <b>empowerment</b> and liberation.</p>	<p>As Claudia Herbst cautions, the feedback women receive from males online often reflects an “adversarial and combative, and sometimes violent and abusive, communication style”, causing women’s voices to be silenced or devalued. Students can be taught about such communication styles and can consider how they might respond if they receive or come across <b>disempowering</b> messages.</p>



FTEACH – Tabela C49

			p. 179-180 - ?	p. 180 - ?	p. 180 - ?	p. 189 - ?	p. 190 - S	p. 191 - S
Godbee & Novotny (2013)	Co-mentoria numa turma de escrita para mulheres	EUA	Working in partnership, co-mentors <b>empower</b> one another, work as pro-active agents, and enter into a more holistic relationship rooted in a common goal. In this way, co-mentoring takes this concept of power over found in traditional mentorships and transforms it into power with (Meeks and Hult).	At its best, co-mentoring allows individuals to build group solidarity, and solidarity gained from the stance of power with enables shared <b>empowerment</b> — making the whole stronger than its parts — so that both co-mentors gain from the relationship, even when those gains are different in degree or kind. Further, through shared support, partners engage in open discussion that can be severely restricted when one individual has status/power over another (e.g., Darwin; Kochan and Trimble; Meeks and Hult).	As Bona et al. argue, co-mentoring is not a method but a relationship, and as a relationship, co-mentoring is associated with partnership, solidarity, <b>empowerment</b> , and agency — all important concepts for feminism and for anyone (men, women, transgender, cisgender) asserting the right to belong in higher education and other high-stakes settings.	In this final section, we consider just three of the conditions that emerge as meaningful in the case study — (1) having enough time to linger over issues, (2) writing as a practice of recording and extending what is said as a means of <b>empowerment</b> , and (3) making connections based on shared and disparate identities.	The powerful moments we see, then, are not ephemeral, but lasting. When Charisse taps into Andrea's classroom experience, they collaboratively create a record of the conversation and claims that arise, and the subsequent notes become the roadmap leading Andrea through her writing process. Further, the writing serves as a means of self- <b>empowerment</b> associated with the confidence built and agency asserted during the conference.	If we agree that feminist co-mentoring plays an important role in fostering one's sense of value (i.e., self- <b>empowerment</b> , agency, solidarity), then individuals can recognize it as important to their own and others' positions in academia and put time toward it (even folding it into other time-demanding tasks), rather than being pulled away by all the other demands on time.

FTEACH – Tabela C50

			p. 113-114 - ?	p. 115 - C	p. 118 - C	p. 120 - C	p. 120 - S	p. 130-131 - C	p. 134 - ?
Clifton (2014)	Discussões de estudantes universitários sobre programas de microcrédito e financiamento voltado a minorias	EUA	In the 2011 meeting with Sudanese women in Arizona, the Yale students echoed the prevailing rhetorics of university microloan initiatives over the past seven years. It is surprising, however, that even in a situation where they needed the cooperation and collaboration of small business owners to get a new initiative off the ground, the Yale students would portray themselves as the ones contributing value to the partnership and cast potential partners as the ones in need and without	In this initial meeting with Sudanese women, the Yale students are enacting and circulating the neoliberal rhetorics of women's <b>empowerment</b> that connect <b>empowerment</b> and poverty interventions to "personal decisions or agency, delinking wider cultural, gendered, economic, and political contexts" (Dingo) from the decisions an entrepreneur makes. In contrast to a feminist approach to <b>empowerment</b> that considers how broader contexts	Take, for example, the ASU model for a campus-wide innovation called ONEshot Global to reduce meningitis. [...] The ONEshot Global exemplar follows typical aid charity models that "inscribe a dehumanizing doer/done-to relationship between those giving and those receiving the aid" (Long, Fye, and Jarvis). The "one saves two" model upholds a version of <b>empowerment</b> in which power is "bequeathed onto one from another" (Dingo). The stateside students getting	What Moyo's story means for universities is this: universities that would resist circulation of problematic representations of students and community partners and colonizing narratives of change and <b>empowerment</b> must create conditions, forums, tools, and practices for working with students and community partners 1) to critically examine our transnational literacies about conditions and outcomes of globalization (Dingo); 2) to critically examine our public literacies about values, practices, and	Although the Yale students never used the term <b>empowerment</b> in their talk with the Sudanese women, they did explicitly connect their work to the microlending initiatives of Muhammad Yunus's Grameen Bank in Bangladesh, which does invoke <b>empowerment</b> as a primary motivation and goal of the program. Both the Elmseed Enterprise Fund and the Grameen Bank rely on a model of "self-help groups," organizing entrepreneurs into groups that seem to	For example, transnational feminist rhetorician Rebecca Dingo notes that "women's <b>empowerment</b> " circulating in global policy discourse might "stand for women's access to health care, political action, personal agency, the right to speak, the ability to work outside the home, the right to maintain cultural practices—or often some combination of all these" (2). More troubling is that the rhetoric of <b>empowerment</b> can suggest a positive and	Following Kuek's advice, ASU has provided training for the SSCAA board members to strengthen the women's <b>empowerment</b> initiatives of its organization. An intercultural inquiry into women's desires for pursuing literacy learning in Maricopa County has also begun with adult literacy learners and literacy sponsors across the county.

			<p>options. Where the Sudanese women are absolutely concerned about the pragmatic material outcomes of their business endeavors, the Yale students' rhetoric reflects a version of "empowerment" that allows them "to ignore . . . actual material practices—whether those practices are positive for [men or] women or not" (Dingo).</p>	<p>influence individuals, the Yale students' approach "reiff[ies] the bootstrap ideology popular in U.S. welfare policies" (Dingo) by foregrounding Westernized notions of individual choice in addressing poverty.</p>	<p>meningitis shots "save" the African meningitis belt, but the ONEshot Global team are the ultimate "saviors" in this proposal. The university's endorsement of this paradigm in which student consultants are the "change-makers" who can extend power to others or just as easily take power away—the power to be disease-free or the power to save a distant African continent (Rowlands)—is especially pernicious.</p>	<p>outcomes of public life under conditions of globalization; and 3) to collaboratively construct performative public literacies in contexts where students and community partners engage as "agile performers" (Coogan 671) in intercultural inquiry, collaborative problemsolving, and transformative social action that engage personal aspirations and difficulties alongside deeper structural oppression.</p>	<p>suggest a feminist approach to microlending.</p>	<p>pro-woman agenda but be "deployed to legislate practices that in fact are not empowering and that may further disenfranchise women" (Dingo). This is true of terms and arguments related to activist capitalism as well.</p>	
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FTEACH – Tabela C51

			p. 62 - ?	p. 62-63 - S	p. 63 - S	p. 64 - S	p. 65 - S	p. 69 - C	p. 70-71 - S	p. 72 - S
Madde n (2014)	Experiências de monitoria na graduação	EU A	<p>Notable emergent themes include (1) pedagogical philosophies anchored in decolonial feminism; (2) perceptions of power and privilege in higher education; (3) GTA self-efficacy and <b>empowerment</b>; (4) complexity of pedagogical experiences; and (5) pedagogical communities of support.</p>	<p>In having students understand, deconstruct, and be open to this type of engagement method across academic disciplines, most GTAs expressed a belief that the pedagogical process of deconstructing and de-centering can be recognized as a human activity and can <b>empower</b> students to make direct connections between the work they do across disciplines and social justice.</p>	<p>The pattern of commitment to pedagogical philosophies aligned with goals of democracy and equality, caring, <b>empowerment</b> and voice, understanding systems of power and privilege, creating spaces for marginalized voices to be heard, shifts in claims to epistemic authority, collective resistance via consciousness-raising, and deconstruction of hegemonic pedagogical praxis results in concluding that the</p>	<p>While some GTAs contributed to curriculum development, many reported feeling “<b>disempowered</b>” to make suggestions toward the syllabus and course development. <b>Disempowerment</b> was often linked to problematic consequences related to complexity of identity and implications for GTA authority.</p>	<p>GTA experiences and feelings of self-efficacy and <b>empowerment</b> differed across academic discipline. GTAs from the religion department had the most access to classroom instruction under faculty supervision and scheduled time for critical feedback and pedagogical mentoring. Many GTAs identified recitation as the only time they felt <b>empowered</b> to teach</p>	<p>How did these GTAs manage a colonized classroom terrain where language and accents <b>empowered</b> some while <b>disempowering</b> and marginalizing others? Some of the GTAs gained insights from interpersonal relationships with faculty mentors and GTA peers. Others of these GTAs addressed their language and accents immediately to the class and “put it out there” by stating that they understood</p>	<p>Also, although it was the case that GTAs in the religion department were less likely to teach with faculty who held the same decolonial feminist pedagogy philosophies as compared to the faculty in the women's and gender studies department, both sets of GTAs reported feeling <b>empowered</b> to teach in front of lead faculty.</p>	<p>Although there may be no quick fix for GTA pedagogical development in neoliberal times, this study offers a place to begin a discussion that up until now has received the bare minimum of scholarly attention. The illustration and analysis of the interconnected points of systems of power and privilege, pedagogical philosophies, self-efficacy and <b>empowerment</b>, complexity of</p>

					GTAs' pedagogical philosophies are anchored in decolonial feminism.		authentically and from a politics of place—an <b>empowerment</b> that many reported diminishing when in the lecture hall and in the presence of faculty. Yet, GTAs from women's and gender studies (WGS) reported the greatest feelings of <b>empowerment</b> in their classroom roles.	their language and accents were perceived barriers and recommending students speak to them immediately if their accents or word phrasing hindered student understanding.		pedagogical experiences, and necessity of pedagogical communities of support illuminates the ways that GTAs are pedagogically and professionally prepared in relation to the institutional policies and practices where they work.
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FTEACH – Tabela C52

			p. 111-112 - C	p. 112 - C	p. 113 - S	p. 114 - ?	p. 114 - C
Silva (2015)	Turma de psicologia comunitária	EUA	<p>Feminist teaching has been largely defined as an “act of love” (hooks 187), characterized by developing community in classrooms, promoting active engagement, raising awareness of power and privilege, and contextualizing examples that resonate with students’ social worlds (Robertson 11; Shrewsbury 8). It is a collective engagement where teachers often relinquish some control to their students, <b>empowering</b> them to create action (Byrne 48; Shrewsbury 10). In feminist classrooms, this “liberatory environment” is both “ecological and holistic” (Shrewsbury 8) where we use it as a place to connect students to current issues and equip them with skills that they can use to facilitate action.</p>	<p>Community psychology defines itself as a field committed to <b>empowering</b> persons and/or groups to facilitate social action (Rappaport 1).</p>	<p>As a feminist teacher, I interpret this to mean that in my classroom, I facilitate students’ sense of <b>empowerment</b> by providing them with the space and tools to create socially just change. Below I will illustrate how I organized my classroom first by utilizing Kurt Lewin’s (32) theory of small groups to help facilitate this collaborative project and how community psychology can be used as a catalyst for change to create a sense of <b>empowerment</b> within a college classroom.</p>	<p>As a class, the students determined which principles of community psychology were applicable to claiming the need and importance of creating a women’s center at UWB. The principles of settings, sense of community, and <b>empowering</b> settings were selected.</p>	<p>A women’s center would provide a setting that fosters and facilitates safe and healthy relationships on campus and builds a strong sense of community. In using a strength-based approach focused on the positive strengths of individuals instead of their weaknesses (Maton et al. 4) to bring our community together, the women’s center can serve as an <b>empowering</b> alternative setting. It could function as a communal space to facilitate discussions, provide information regarding sexual health and education, and promote gender equity, thereby making it an inclusive community space for all.</p>

## Continuação (Silva, 2015)

p. 116 - S	p. 116 - C	p. 116 - C	p. 117 - ?	p. 121 - ?	p. 121 - S	p. 122 - C
<p>As seniors on the cusp of graduating with a degree in community psychology, my students were drawn immediately to the concept of <b>empowerment</b> and <b>empowering</b> settings. They felt strongly that a setting that encourages a sense of community should also be an <b>empowering</b> one for its members. This was particularly important to them as college students, where they felt their voices should be heard more regarding campus growth and development. <b>Empowering</b> settings are unique in the sense that they encourage "individual development, community betterment, and positive social</p>	<p>An <b>empowering</b> setting on a university campus can encourage students to be a community of learners who are <b>empowered</b> to "act responsibly toward one another and to apply that learning to social action" (Byrne 48). [...] An <b>empowering</b> setting can benefit the student in a number of ways, from personal growth to improved learning environments.</p>	<p>When an <b>empowering</b> setting is established, the <b>empowerment</b> of students increases through peer-based support, involvement within the campus community, and enhanced learning. The Cornell <b>Empowerment</b> Group best defines <b>empowerment</b> as "an intentional, ongoing process centered in a local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of resources gain greater access to and control over those resources" (2). This <b>empowerment</b> can be facilitated through a women's center by providing the student body a setting that not only encourages participation in their</p>	<p>Utilizing the principles of setting, sense of community, and <b>empowering</b> settings, the class worked collectively to design and implement a student survey and faculty interviews to uncover how the UWB student body envisions a women's center on campus and how such a center could strengthen the core values of our institution.</p>	<p>As a teacher, I was apprehensive as to whether or not I had provided them the necessary tools and skills to be successful. I was fully supportive of their methods, but would the campus community be receptive and willing to participate? Moreover, would this class be an <b>empowering</b> setting for my students, or would it turn them away from the field of community psychology altogether?</p>	<p>As other feminist teachers have noted, a feminist classroom alters the learning environment by facilitating student <b>empowerment</b> — an ideal that is highly valued in the field of community psychology (Scanlon 9; Rappaport 8). As someone who is committed to social justice and action, it is my hope in all of my classes that students uncover a passion and want to be a part of change.</p>	<p>Above all, we hope that this article illustrates how a class project can be used to develop a sense of community and facilitate student <b>empowerment</b> as we learn to collaborate to improve the spaces in which we live.</p>

change" (Maton et al. 5).		<p>community but also introduces students to resources needed to live a fulfilling life both in and outside of campus. Kelli Byrne describes how women's centers promote a variety of opportunities for students to actively participate in social action on and off campus by <b>empowering</b> students to engage in issues and situations related to the status of women's <b>empowerment</b> (48).</p> <p>For my students, <b>empowerment</b> can be encouraged and facilitated by having a setting that builds on this sense of community, which could start with the women's center.</p>				
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## FTHEORY – Tabela C53

Referência	Público/Objeto	País do estudo	Trechos				
			p. 334-335 - C	p. 339 - ?	p. 345 - C	p. 348 - ?	p. 349 - ?
Genz (2006)	Movimento pós-feminista	Reino Unido	<p>The Third Way manifesto explicitly conceives of its implied audience as a group of business-minded citizens who are looking for ‘the opportunity to become entrepreneurs’ while also admonishing the less ambitious and market-oriented public that ‘the state should not row, but steer; not so much control, as challenge’.</p> <p>Accordingly, the individual’s responsibility for his/her welfare cannot be offloaded on to the state but, somewhat paradoxically, provides the opportunity to exercise his/her rights and gain <b>empowerment</b> in an</p>	<p>Postfeminist politics adopts a similar Third Way perspective to reconcile feminist concerns with female equality, theoretical debates on anti-essentialism, media-friendly depictions of feminine <b>empowerment</b> and consumerist demands of capitalist culture. This results in an ultimately unstable political position where there are no fixed rules for subversion or resistance, no guarantees of political efficacy. The implications for postfeminist politics are that backlash and innovation, complicity and critique can never fully be separated</p>	<p>While critics have tended to dismiss these everyday acts of shopping as instances of patriarchal colonization, the paradoxical possibility of ‘active consumption’ also contains the seeds of a sexual micro-politics whereby women exert their consumer agency to achieve <b>empowerment</b> by using their bodies as political tools within the parameters of a capitalist economy.</p>	<p>I do not want to present postfeminism as the only feminist ‘alternative’ nor do I wish to write out of feminism women’s struggles in other parts of the world, say the global South or the former Soviet bloc states, which would find it difficult to relate to postfeminism’s consumerist and individualist notions of <b>empowerment</b>.</p>	<p>Jeannine Delombard describes this feminine politics by alluding to Audre Lorde’s famous precept, ‘femmenism is using the master’s tools to dismantle the master’s house’ (1995: 22). Femmenism involves a reinscription of the language and meanings of femininity whereby feminine signifiers are reclaimed for a makeover and redefined in feminist terms of liberation and <b>empowerment</b>. Postfeminism’s resignification of femininity is also exemplified by the renewed interest in domesticity and the figure of the housewife. In a chiasitic reversal of the home/work dichotomy, domesticity has been redefined as ‘mystique chic’ (for example, Kingston, 2005). Whereas work outside the home is now an unavoidable economic necessity for most women, ‘homework’ has become</p>

			employment-led society. The Third Way thus differentiates between its winners and losers, between high and low performers, by segregating them through a managerialist grid.	but they are always ambiguously entwined.			the refuge of, what the June 2000 issue of Cosmopolitan referred to as, 'housewife wannabes' (Dutton, 2000: 164).
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### FTHEORY – Tabela C54

			p. 300 - ?	p. 300 - C	p. 303 - ?	p. 303 - S	p. 307 - S	p. 307-308 - S	p. 308 - ?	p. 308 - C
Whitehead (2007)	Coalizão de mulheres prisioneiras da Califórnia	EU A	Using an empirical case of feminist activism, I indicate the prospects for political action when structural obstacles to <b>empowerment</b> make the creation of politically conscious collectivities based on equality highly improbable. I shall analyse a specific case in	CCWP embodies a specific brand of feminist activism based on the needs and visions of women prisoners. The stated mission and purpose of CCWP is to 'raise public consciousness about the cruel and inhumane conditions under which women in prison live	I make no claim that the experiences of members of CCWP are representative of feminist prison activism, or feminist activism in general. Instead, drawing from Michael Burawoy's (1998) model of the 'extended case method', I consider CCWP practice as a	Activists find that prisoners internalize problems of prison life and blame themselves instead of understanding what activists see as social problems. Activists understand this 'apolitical' tendency in terms of three primary issues expressed and	One option to resolve the problem of giving voice to women prisoners, rather than to the prison system, could be in forming a type of consciousness-raising group to <b>empower</b> women prisoners to see how hegemony works, thus releasing the grip dominant ideologies have on	CCWP activists hope to form a consciousness-raising group with women prisoners in order to <b>empower</b> them to become active in resisting the oppression they experience behind bars. However, forming a consciousness-raising group proves to be a quite	One of the main difficulties that activists face in their attempt to <b>empower</b> women prisoners comes from a sense that they are aware of the power differential between 'women on the outside' and 'women on the inside'; as a result it is difficult to balance	But when it comes to more contentious issues, CCWP activists feel torn between their desire to objectively represent women prisoners' voices, and their goal of <b>empowering</b> women to see their situation as a part of a larger

			<p>which feminist activists face significant barriers to achieving politically conscious collectivities. I draw from the conflicts and tensions that one feminist prison activist group in San Francisco, California, experienced in their efforts to <b>empower</b> women prisoners to fight the patriarchal oppression of the prison system, and analyse prospects for feminist resistance when projects for women's <b>empowerment</b> are</p>	<p>and advocate for positive changes... [as well as] promote the leadership of and give voice to women prisoners, former prisoners, and their families' (CCWP pamphlet). Members of CCWP hope to provide a platform to <b>empower</b> women prisoners to actively fight against the oppressive prison system.</p>	<p>theoretically important context in which to analyse the potential limitations of feminist theories of political activism that are based on an uneasy relationship between revolutionizing consciousness and changing society. While CCWP activism may not be representative of what feminist activists are doing in general, it is an exemplary context from which to analyse the prospects for feminist political action when the possibility</p>	<p>confronted by CCWP activists. From activists' point of view, prisoners tend to 'misrecognize' structural causes for imprisonment, sexual abuse from guards, and the problem of patriarchy outside the prison system. The result is an unresolved conflict for CCWP: how can they fulfil their goal of <b>empowering</b> women prisoners by giving them voice when the prison system seems to be speaking through them?</p>	<p>women prisoners' self-understanding .</p>	<p>daunting task for two reasons. First, activists are not sure how to overcome their relative position of power over women prisoners so that they can, as Diana put it, come up with a 'common articulation' of the problem of prison life. Second, efforts to have the kind of relationship that could result in a common understanding are virtually impossible given the structural barriers of the prison that separate women prisoners from the outside world.</p>	<p>exposing women prisoners to alternative ways of understanding the world without converting them to activist ways of thinking.</p>	<p>system of patriarchal oppression</p>
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			thwarted. Such a formulation should be useful for those who believe <b>empowerment</b> is a laudable political goal, as well as those who doubt <b>empowerment</b> as a strategy or foundation for political resistance.		for <b>empowerment</b> is bleak at best.					
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Continuação (Whitehead, 2007)

p. 308 - S	p. 309 - S	p. 310 - ?	p. 310 - S	p. 311 - S	p. 311-312 - S	p. 312 - ?	p. 312 - S
We need to talk about what we come in [to prison] with and what we come out [of prison] with. What is the point of the visits? If the concern is not just social work, how can we look forward and focus on these issues? Women on the	In this conversation it is clear that CCWP activists recognize that they have more power than women prisoners to decide the core issues for women prisoners, and this makes CCWP's	Given these structural impediments, members of CCWP often feel paralysed and ambivalent about how to actually achieve their goal to <b>empower</b> women prisoners. Moreover, their uncertainty about how to proceed with the goal of	These tensions and conflicts that members of CCWP face provide a perfect opportunity to evaluate how social context matters in the debate over the prospects for political change grounded by <b>empowerment</b> . While the goal of <b>empowerment</b>	Perhaps these tactical strategies provide a brilliant foundation for political action without <b>empowerment</b> . While some women prisoners may not 'feel' a sense of political efficacy, or have a macro-perspective on patriarchal domination, they may have an	Feminists still committed to the project of <b>empowerment</b> and class formation might see <b>empowerment</b> as the answer to reclaiming 'docile bodies'. [...] If ' <b>empowerment</b> ' describes how women become conscious that they are	However, the concept of tactical strategies does not necessarily avoid productive power. Clearly, one limitation of these types of tactical strategies is that they still imply that someone or some group would have enough foresight to actually	The ambivalences and ambiguities that members of CCWP feel as they try to both <b>empower</b> women prisoners to speak from their own experience of oppression and change the structure of prison life indicate the need for feminist theory to

<p>inside need to know that we need them to contribute to the newsletter and other key issues that they think should be included. I think this is a way for visiting to make us and them feel more <b>empowered</b>...</p>	<p>project to <b>empower</b> women prisoners without overtly inculcating them with their ideas extremely difficult.</p>	<p><b>empowerment</b> affects their efforts to reform the prison system and address patriarchy in general. Because activists see prisoners' consciousness as a foundation for political action, they are not sure how they will proceed with contentious issues, such as sexual relationships between inmates and guards, nor are they clear about how to represent prisoners' voices in a way that will both improve prisoners' everyday lives, while at the same time addressing interconnected issues of patriarchy.</p>	<p>may make sense in circumstances where it is feasible to form a consciousness-raising group, the very structure of the prison system makes inequality an unavoidable precondition to forming any kind of political collectivity between women on the inside and women on the outside. The inequality between women prisoners and activists outside of prison walls is not going to go away, so we have to figure out how to work within it.</p> <p>As the experiences of CCWP suggest, the value of <b>empowerment</b> depends on the context of the systems of inequality within which individuals must work. Thus, it may be best for</p>	<p>understanding that goes to the core of what Michel Foucault (1982: 216) imagined when he wrote: 'Maybe the target nowadays is not to discover what we are, but to refuse what we are . . . The conclusion would be that the political, ethical, social, philosophical problem of our days is not to try to liberate the individual from the state, and from the state's institutions, but to liberate us both from the state and from the type of individualization which is linked to the state.' If <b>empowerment</b> is essentially a strategy for women to discover what 'we' are, maybe practical strategies, such as 'getting one over', could be</p>	<p>oppressed as a class, perhaps the concept of <b>empowerment</b> is actually born from the type of productive power of categorization that dominates women in the first place.</p>	<p>develop strategies that would be less likely to have long-term, negative consequences. Thus, avoiding <b>empowerment</b> does not necessarily erase inequalities among women. This is particularly true in the case of prison-type contexts where barriers to representing oneself and one's needs are extremely difficult or impossible to overcome. Many have pointed out the difficulty in creating some kind of objective assessment of which knowledges come from a position of resistance, and which ones do not. In the case of CCWP activism, on what bases do</p>	<p>conceptualize <b>empowerment</b>, not as a universal prerequisite for feminist political action, but as a potential goal for political projects that do not face such contexts with rigid impediments to forming political consciousness.</p>
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			feminists to view <b>empowerment</b> as one possible tactic among many for social change given particular contexts.	utilized as strategic refusals to take up the categories that may ultimately oppress us.		we evaluate the extent to which women prisoners and CCWP activists are actually <b>empowered?</b> The difficulty with answering this question comes in terms of finding a contextual, localized standard for evaluating whether particular viewpoints are 'true' or 'false'.	
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## FTHEORY – Tabela C55

			p. 63 - S	p. 71-72 - S	p. 72 - S	p. 73 - S
Coy (2009)	Prostituição e vivência do corpo	Reino Unido	For this research, theoretical approaches to embodiment were sought that acknowledged tensions between violation and a sense of <b>empowerment</b> .	The ways in which women experience their embodiment in selling sex – some as feeling powerful by using their bodies for profit, some as feeling violated and estranged from their bodies, represent 'contradictory feelings of powerlessness and <b>empowerment</b> ' (Wesely, 2002: 1185). Two women in this study specifically identified selling sex as enhancing their confidence. Both were engaged in street prostitution and chaotic drug use and had histories of sexual abuse, although their ages at the time of abuse, their relationship with the perpetrator and the details of their abuse varied. They linked self-worth to an ability to attract men (as sex buyers) and satisfying them with their bodies.	The women who participated in this study clearly demonstrated a resilience that resisted straightforward notions of passive compliance, and demonstrated agency, by taking courses of action that maximized the resources available to them. This discourse of <b>empowerment</b> is often cited within frameworks of prostitution as employment as evidence that women can use constructions of sexualization and femininity for financial gain (Sanders, 2006).	The focus of this paper provides a mechanism to challenge this notion by exploring women's sense of (dis)embodiment, and by problematizing the discourse of <b>empowerment</b> at a psychosocial and structural level. Where women's relationship with, and sense of ownership of, their body is disrupted by selling sex, there are significant barriers for gender equality and ending violence against women agendas.

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## FRONT – Tabela C56

Referência	Público/Objeto	País do estudo	Trechos				
			p. 74 - C	p. 78 - C	p. 78 - ?	p. 79 - C	p. 83 - C
Cooks & Isgro (2005)	Fórum sobre tecnologia da informação	Suíça	<p>Participatory models of development communication concern themselves first and foremost with issues of <b>empowerment</b> and thus are more likely to focus on the processes through which less <b>empowered</b> groups become involved in creating and implementing programs that address their articulated community needs. These approaches to power among those traditionally without voice, however, are not without their problems regarding design (who determines the need for voice and how such needs should be met?), implementation (who participates and under what circumstances?) and assessment (how</p>	<p>Our use of the context, technology, and gender model to focus on UN policy documents is important here, because the UN and the WSIS are the primary and most recognized funders (and thus shapers) of worldwide development in the areas of gender and information and communication technologies. As our analysis demonstrates, the overriding emphasis within the documents analyzed is on development through technology. Thus women's <b>empowerment</b> and global equality through access and the necessary infrastructure are presumed.</p>	<p>To frame our analysis, we focus primarily on one of the critical areas of concern that emerged from the United Nations' 1995 Fourth World Conference on Women (FWCW): the inequality in women's access to and participation in media and information technologies. We use the context of the FWCW and the Platform for Action, as well as the WSIS, because these have a common agenda for women's <b>empowerment</b>. Also, these conferences and UN documents have served as "powerful informational and organizational forums for feminists from all over the world."</p>	<p>We affirm that development of ICTs provides enormous opportunities for women, who should be an integral part of, and key actors, in the Information Society. We are committed to ensuring that the Information Society enables women's <b>empowerment</b> and their full participation on the basis of equality in all spheres of society and in all decision-making processes. To this end, we should mainstream a gender equality perspective and use ICTs as a tool to that end.</p>	<p>Our analysis of these documents has revealed a focus on ICTs as a (already understood) tool for <b>empowerment</b> for women. The documents' foci on education in and access to ICT for women presume that such actions will enable women to participate as equals to men in their societies. Yet, as other feminist development theorists and practitioners have pointed out, access to education and technology often has a backlash effect resulting in the further discrimination and abuse of women. Moreover, the unproblematic focus on ICTs as a tool for the betterment of</p>



			<p>should participation be defined and evaluated? how should the goals of the program be assessed, if at all?).</p>				<p>society has been critiqued by numerous scholars. Moreover, the unproblematic focus on ICTs as a tool for the betterment of society has been critiqued by numerous scholars. Throughout the discourse on the new information society imagined by the planners of the Geneva summit, we find a utopian perspective of technology; one that envisions technology as the means to <b>empowerment</b> and equality for women.</p>
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# FRONT – Tabela C57

			p. 19 - S	p. 34 - C	p. 38 - C	p. 38 - ?
Russell (2007)	Mulheres aborígenes	Austrália	<p>At an intellectual and personal level, this issue was further developed a number of years ago when I attended a family funeral and met my father's cousins. Like my father, these men were of Aboriginal and European descent; their maternal great-grandmother was a Pallawah (Aboriginal Tasmanian) woman who lived on the Bass Strait Islands and undertook sealing activities with her European "husband." I naively characterized her as a victim of the colonial encounter and, as I recall, even used the term "slave." This was seen as insulting by her descendants, who pointed out that such a characterization <b>disempowered</b> her and ascribed the status of "slave owner" to their great-grandfather.</p>	<p>Like Dianne Bell, Cowlshaw's experience demonstrated that Aboriginal women had cultural practices, both secular and religious, that were not necessarily shared with the men. She implied that the division between men and women meant that among the groups with whom she had worked, there was on occasion outright rejection by Aboriginal men of "women's business." In this sense infanticide might well be seen as self-<b>empowering</b>: that the sealing women continued to practice such autonomous infanticide suggests levels of resistance and autonomy that at first appear absent from previous discussions of frontier domesticity.</p>	<p>As the previous work of Lyndall Ryan and others has shown, although Protector George Augustus Robinson succeeded in removing some of the women and their children from their homes, he also encountered systematic resistance. This resistance suggests that the women were far from hapless victims but were capable of exercising autonomy, as well as being openly disobedient and hostile. The sealing women openly and consciously engaged with the opportunities that arose from colonialism, even though these limited opportunities sometimes effected violence and <b>disempowerment</b>. Through a maintenance of traditional activities (hunting, etc.) and practices (including ceremony), the teaching of native languages to the men and their children, and the creation of a new society that centered around their homes and families, these women ensured their cultural and physical survival.</p>	<p>Understanding the most basic, most mundane, and ultimately most complex of relationships—that which takes place within the domestic arena—enables a theory of cross-cultural interactions that moves beyond the simple binaries of black and white, native and newcomer. This journey that began with a simple and yet challenging interrogative moment at my grandmother's funeral has demonstrated that "family" and "home" can mean different things at different times. It has also revealed that our contemporary understanding of human relationships is not always relevant to the historical period. Consideration of the role that the home played in both the colonial project and the <b>empowerment</b> or <b>disempowerment</b> of the Aboriginal women who dwelt within enables a much denser view of the processes of colonialism.</p>

# FRONT – Tabela C58

			p. 107-108 - ?	p. 108 - ?	p. 108 - S	p. 113 - ?	p. 121 - S	p. 129 - C
Eubanks (2009)	Métodos participativos de pesquisa nas C&Ts	EUA	<p>For example, community development block grants, a key strategy in government devolution since the 1980s, were justified by arguing that program funding is more effective and efficient when decision-making is shifted to more local levels (a key premise in grassroots participatory organizing). The Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA—otherwise known as welfare reform) reframed social welfare in terms of individual <b>empowerment</b> and personal</p>	<p>We should be deeply suspicious of participatory practices that displace macrosocial analysis, neglect the extra-local, eviscerate the state's commitment to social welfare, or heighten emphasis on personal or individual responsibility under the guise of <b>"empowerment."</b> Though the participatory practices I discuss here, like popular education and participatory action research, arose from radical social movements the world over, in recent years, the liberatory potential of participation has often been unrealized or rerouted.</p>	<p>This is so much the case that a number of social movements spawned in the US in the past fifteen years—including environmental justice, community supported agriculture, fair trade, reproductive justice and independent media—have arisen with the specific goal of challenging technocratic decision-making in areas as important to human life as clean water, breathable air, safe food, human rights to communication, and ability to self-determine one's reproductive destiny. Although participation can</p>	<p>Our projects have included a nine-part workshop series called the "Women's Economic <b>Empowerment</b> Series"; two major workshops on the theme of "Women, Simulation and Social Change"; a community role-play simulation of the Reform Organization of Welfare (ROWEL)'s Exploring the State of Poverty; building a community technology laboratory at the YWCA; the creation of a Women's Resource Database; a two-day "summer intensive"</p>	<p>To achieve this, group members must be able to share their experiences with other people who occupy similar social locations. For example, one of my favorite moments of the 2001 Women's Economic <b>Empowerment</b> Series involved a woman coming to consciousness of her shared position within structural power relations.</p>	<p>In comparison, technology is never mentioned explicitly in the mission statement of OKOP, which has lasted from 2005 to the present. Instead, the mission statement of OKOP concentrates more on a democratic process, leaving the specific content of focus of our organizing more or less open: "Our Knowledge, Our Power draws on values of respect, local expertise, grassroots process, and true democracy to make real, meaningful change in the terribly unfair and exploitative system of public assistance in New York State, which keeps people dependent and poor. We try to counteract the alienation and lack of respect that public assistance "beneficiaries" encounter by sharing information and resources to bridge the gap between public assistance recipients</p>

			responsibilities in order to justify state withdrawal from providing for the social welfare of its citizens, rejecting the call of new social movements for recognition of group rights and entitlements.		become its own form of extractive "tyranny," many participatory fora feel <b>empowering</b> , develop valid and timely sociostructural critique, and counter forms of domination by providing alternatives to hierarchical forms of intellectual production.	workshop on surviving the social service system; the production of a short public service announcement about surveillance in the welfare system; the development of a set of twelve "Welfare Information Cards" intended to combat the misleading information that is often provided about social assistance entitlements; and, more recently, a project focused on gathering testimony of economic human rights violations of people struggling to meet their basic needs in the Capital Region.		and workers/politicians/the general public. We believe we can bridge this gap by drawing on our collective power to: <b>empower</b> people most directly impacted by the social service system; enlighten people about their rights in the system; provide tools for navigating the system; help with the application process; facilitate knowledge-sharing; and share our needs, challenges and aspirations with other members of the community."
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## FRONT – Tabela C59

			p. 58 - ?	p. 60 - C	p. 62 - ?
Bergeron (2009)	Trabalho do cuidado ( <i>caring labor</i> ); trabalho doméstico	EUA	<p>While household bargaining models have made women's reproductive labor and conflicts around domestic work and other household issues more visible in development circles, there are significant drawbacks to simply adding gender relations to existing economic methods of mathematical modeling and rational choice individualism. As Drucilla Barker has pointed out elsewhere, this move elides a broader investigation of how neoclassical modeling and rational choice individualism naturalize power relations in ways that make capitalism seem beneficent. And indeed, these household models form the conceptual basis for arguments regarding the <b>empowering</b> effects of globalization and integrating women into paid labor in the global South. In recent studies of women working in export floriculture in Latin America, for instance, household models are used to support the argument that work in the flower industry is <b>empowering</b> because it gives women leverage to break the system of patriarchy at home. Those who have used more interpretive, intersectional frameworks to study the impact of capitalist expansion on women's <b>empowerment</b>, however, highlight its varied and complex effects. In certain cases, work in export manufacturing</p>	<p>In their assumption of household homogeneity, feminist bargaining models also shore up policy arguments that paid work liberates women, because it gives them bargaining power at home. Such arguments only hold, however, if one presumes that all households were inequitable patriarchies before these jobs arrived. Further, development researchers and policymakers have used the language of bargaining power and labor market integration to discount the idea that women who do engage in paid labor face a double burden of work, because paid work allows these women to bargain with their previously uncooperative male partners to share in household tasks. This is troubling because even if this modernization tale of capitalism as liberating were true for the heteronormative households under study, the argument that "men will pick up the slack" fails to explain the <b>empowerment</b> or care burdens of those in other domestic arrangements, such as women in femaleheaded households, who are drawn into the paid labor market. But the concerns of these others are pushed to the margins in such modernization narratives, which rest so heavily on investments in sexual norms.</p>	<p>Finally, these models are based on a particular understanding of <b>empowerment</b> as something that happens through interaction with the global market, which allows development policy-makers at the World Bank to rewrite the script of capitalism saving women using the scientific language of economic modeling. As Drucilla Barker suggests in this volume, feminist economists' attachment to formal modeling has therefore resulted in the circulation, interpretation, and reinscription of their work in ways that are likely at odds with their intention. In contrast, an interpretive account of reproductive labor, which acknowledges how the social construction of care has been powerfully shaped by normative ideas about sexuality, could better recognize women's multiple and contradictory relationships to social reproduction. It could also challenge the heteronormative discourse of gender and development policy instead of underwriting it.</p>

			does allow women to bargain for increased authority in the household; in other cases, women's work in export manufacturing firms has been shown to rely upon and even strengthen patriarchy in the home.		
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### FRONT – Tabela C60

			p. 170 - S	p. 175 - S	p. 176-177 - S	p. 177 - S	p. 190 - S
Showden (2009)	"Novos" feminismos	EUA	In differentiating themselves from the second wave by decrying "victim feminism" and reclaiming traditional femininity as positive and <b>empowering</b> , postfeminists in the 1990s were engaging some of the second wave's arguments more directly than others. One obvious case is the "sex wars," a schism within feminist movements over the questions of whether women can have an independent sexuality under conditions of discrimination or oppression.	Thus, in the logic of the postfeminist and the "Girlie," the self is affirmed. In this account of the world, because feminist ideals are women's birthright and they know it, the primary obstacle preventing women from fully taking control of their own lives is continued victimization rhetoric. Instead, women should focus on their individual <b>empowerment</b> and choice: wear makeup or don't; have whatever sex you want or none at all; be for or against legalized abortion. But this deceptive rhetoric of choice fails to consider constraints on different racial, sexual, or class positions. In an era	The continuum between postfeminist power feminism and third-wave "girl power" is made clear in the definition of "girlhood" provided by Baumgardner and Richards. Girlies are both "those preadolescents who are climbing trees and playing with Barbie" and "those grown women on Sex in the City who in their independence, their bonds with female friends, and their love of feminine fashion invoke a sense of eternal girlhood." But if girlhood "is more a state of being than an age," then one might stop to ask, why not "womanhood" instead? How <b>empowering</b> can "girl power" be if it has to be cut down to size; made juvenile; stripped of the connotation of emotional maturity and adult personal and political	Thus, a significant problem with the postfeminist girl power position is that it confuses a determined reclamation of femininity with a feminist statement on agency. While wearing lipstick and miniskirts might feel <b>empowering</b> and freely chosen, such freedom and <b>empowerment</b> are often—at least to some degree—illusory given the individual's inability to control the reading of her actions.	If using the access to existing institutions of power for ending gender oppression or changing the very nature of those institutions is, ultimately, the goal of the third wave, then it will be borne out as both feminist and political. If this access is used for other types of projects, then we can say that the third wave is political and could be feminist if more attention is given to rearticulating and defending the new ground of feminism. Ultimately, I think there is political promise in the fifteen-year-old movement known as third-wave feminism,

				<p>when the United States is witnessing the dearth of both accurate sexual education in most public schools and women's health clinics in most areas of the United States, for example, this Girlie ideal of a smorgasbord of equally viable sexual, career, and family options is inadequate to challenge the political realities of most women's lives.</p>	<p>responsibility that womanhood denotes but girlhood elides? While third-wave feminists say that they have more fun, what are the political and social costs of privileging fun over or instead of political and economic clout? How is Girlie, then, all that different from the infantilizing dismissal of women's complex adult subjectivity— prevalent in previous generations and still very much part of the culture today— that second-wave feminists were fighting against? How is the "Girlie" girl politically <b>empowering</b> in a way that womanhood is not, and why the assumption that women can't have fun, too? "Girlie" denotes an unthreatening, submissive, easy-to-control femaleness—as opposed to a fully formed adult subjectivity and political prowess— combined with an emphasis on "sexy dressing" and "ironic" participation in women's sexual objectification. This Girlie chauvinism narrows rather than expands</p>		<p>but it will take more than <b>empowering</b> cultural messages to realize this potential.</p>
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					models of women's adult subjectivity and sexuality. What remains is a hypersexualized collusion with the gender status quo.		
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**FRONT – Tabela C61**

			p. 143 - C	p. 144 - ?	p. 157 - C	p. 157 - S	p. 157-158 - C	p. 159 - S	p. 161 - C
Bonifacio (2009)	Ativismo de mulheres filipinas que migraram para a Austrália para casamentos arranjados	Austrália	Through interactions with similarly situated women in community groups, Filipino marriage migrants share their experiences on migration and settlement and devise ways to effect change in their lives. I further argue that this situation becomes “collectively personal,” in that marriage migrants share common grounds as racialized wives and immigrants and process within themselves the	Fourth, I explore the ways in which Filipino women use their involvement in immigrant women's groups in negotiating spaces to <b>empower</b> themselves and transform their lives within systems of domination. In particular, the facilitative avenues of “lived activism” through the IFMWG underscore the	Community groups like the IFWG <b>empower</b> immigrant women in Australia. With embodied multiple identities based on race, ethnicity, and gender, notwithstanding the public imagery of the “mail-order” bride, Filipino marriage migrants exercise personal agency to negotiate or resist constraining practices as racialized wives or what I refer to as	IFWG activities foster the development of personal confidence, create new social relationships, promote awareness of Australian citizenship, and support transnational ventures. Participation in IFWG activities helps develop the confidence of Filipino marriage migrants. Jamila, a community leader, states, “it builds up	New social relationships are created in interacting with other members of IFWG. For example, the drop-in days are designed, according to an interview with Lilia McKinnon in 2001, “for women who are not part of any classes like dressmaking, glass painting or knitting.” Women at drop-ins have lunch together and, Lilia McKinnon explains, the opportunity to “come to talk and see their friends or exchanging what they cook	A passion to extend assistance to others suggests <b>empowered</b> abilities. <b>Empowerment</b> and identity are intrinsically connected in the exercise of any action and, according to Marjorie Miller, the identity of the <b>empowered</b> person is “sufficiently fluid and multidimensional to take account of the complexity of our situations.” Experience of migration and intercultural marriage are life-altering changes that	The narratives of Filipino marriage migrants and their membership in women's groups like IFWG in Australia, however, suggest “lived activism” as a form of practicing citizenship. Participation in community-based activities, many of which are patterned on traditional activities in the



			ways to negotiate their marginality. Consciousness-raising through shared experiences “empowers” women not only to recognize the sources of their oppression but also to create women-friendly environments.” “Lived activism” is at the core of their lives as women and as citizens.	unrecognized form of practicing citizenship among Filipino marriage migrants that, in many instances, is also transnational.	“lived activism” that traverses the private-public divide. “Lived activism” reflects the confluence of marginality and empowerment, of recognizing oppressive practices at home under a dominant white husband, and of finding ways to improve their lives amidst intersecting systems of domination.	one’s self-esteem.” The development of self-confidence is often viewed as a “pre-requisite for effective citizenship” and activism, which gives an “empowering effect” to individual women. This, Ruth Lister argues, contrasts with “more formal kinds of political activity which can be more alienating than personally empowering.”	or what they shop.” As I observed these drop-in days during my stay in Australia, the Filipino women seem to construct a familial space in which everyone is acknowledged as friends with many things to share: children’s accomplishment in school, best bargai shops, the latest gossip, personal stories, news from home, and a lot more. The unstructured nature of the drop-in days simultaneously allows these women to care for their children and empower themselves with new knowledge or a better understanding of issues	shape individual capacities for action.	Philippines, reflect their subtle ways of empowering themselves to change their own personal situation as well as to help other similarly situated women.
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							affecting them as citizens through informal dialogue and interactions with other women.		
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### FRONT – Tabela C62

			p. 123 - C	p. 133 - C	p. 133-134 - S
Yep (2010)	Mulheres sino-americanas jogadoras de basquete	EUA	Using oral histories of the Chinese Playground women basketball players, this article analyzes how they defined their version of femininity through sport. In doing so, it highlights how women from marginalized communities counter social inequalities. Basketball was used to carve out an <b>empowering</b> space against the context of poverty, racism, and the multiple forms of patriarchies in their lives.	The basketball players were also able to use sport and the Chinese Playground as a means of <b>empowerment</b> , in part because of mainstream America's perceptions of sports and ethnicity. In mainstream culture in the United States, sports are seen as tools for assimilation into the national "American" fabric. The city government allowed the Chinese Playground to flourish precisely because officials believed that basketball taught Chinese American kids to perform and embody "American" ideals of democracy, discipline, and hard work.	In the words of one city employee, the Chinese Playground completed the "fine work of Americanization." Although the city government saw the Playground as an assimilation tool, it inadvertently created a free space for the mostly working-class Chinese American women to develop a sense of collective <b>empowerment</b> .

## FRONT – Tabela C63

			p. 58 - C	p. 58 - ?	p. 58-59 - S	p. 59 - ?	p. 60 - C	p. 60 - C	p. 60 - C
Galié (2013)	Fazendeiras na Síria	Síria	<p><b>Empowerment</b> of women has become a frequently cited goal of development. In agricultural development, <b>empowerment</b> is considered essential in order for farmers to safeguard their livelihood interests and seed-based agro-biodiversity. <b>Empowerment</b> is also considered to enable small farmers from marginal areas to participate in research as more equal partners alongside scientists, thereby increasing the effectiveness of agricultural research. <b>Empowerment</b> of the most marginal farmers, and rural women in</p>	<p>Research on the <b>empowerment</b> of women farmers in Syria is important because of its intrinsic interest in a region where there is a relative paucity of research literature on any aspect of women in agriculture, and particularly because of its potential to improve the relevance and efficacy of development work. This article presents the findings of an assessment of changes in the <b>empowerment</b> of twelve farm</p>	<p>By collaborating with the most marginalized and poor farmers, ppb addresses their agro-ecological, geographical and sociocultural needs. PPB also has been recognized as an approach that can support farmers' <b>empowerment</b>. "Increased self-esteem" and "enhanced knowledge" are some of the specific benefits mentioned by farmers involved in ppb projects.</p>	<p>From 2007 an assessment was undertaken by the researcher that evaluated the impact of the ppb program on the <b>empowerment</b> of the newly involved women farmers over a period of four years (2007–10). Th is article reports the findings of this assessment and addresses the question: can participation in the ppb program enhance women's <b>empowerment</b>, and if so, how? Th e challenges encountered in the research</p>	<p><b>Empowerment</b> is an elusive concept. It has been conceptualized, for instance, as an ongoing process of change in power relations. Power relations are often concerned with rules that legitimize some voices and discredit others. The <b>empowerment</b> discourse itself is not exempt from concerns over who has the power to decide, in this case to decide what <b>"empowerment means"</b> and <b>"whose empowerment counts."</b> The very concept of <b>"women's empowerment"</b></p>	<p>According to Amartya Sen, <b>empowerment</b> is best seen as a process of "replacing the domination of circumstances and chance by the domination of individuals over chance and circumstances." Naila Kabeer also focuses on <b>empowerment</b> as process, defined in her perspective as the process of acquiring the capacity to make strategic life choices and exercise influence. Both views emphasize <b>empowerment</b> as a means to enhance individuals' capacity for self-determination—</p>	<p>Wolfgang Sachs and Tilman Santarius identify three basic principles of self-determination: "recognition," "distribution of resources," and "access to opportunities." "Recognition" here is understood as acknowledgment of the roles individuals freely choose to take in society. It refers both to selfawareness of inner ontological transformations and to recognition of these transformations by others. "Distribution of resources" relates to the right to self-determination because resources are</p>

			<p>particular, is considered important to provide these most vulnerable groups with the means to voice their needs and desires and to take action so that they can influence rural and agricultural development for the improvement of nutrition and food security.</p> <p>Nobel Prize winner Amartya Sen demonstrates in his book <i>Poverty and Famines</i> how hunger stems from <b>disempowerment</b>, marginalization, and poverty.</p>	women from three rural villages in Syria.		<p>give rise to a number of reflections on the meaning of <b>empowerment</b> and how this concept can be measured and understood by researchers, as well as by the women and men concerned in this case.</p>	<p>has been criticized as produced by feminist ideologies in the global north and transferred to the global south. But it has also been claimed by feminists from the developing world for their struggles against gender-based injustices. Given that <b>empowerment</b> is also conceptualized as a means to self-determination, the question of who defines women's <b>empowerment</b> is a pertinent one to which we return in the analysis and discussion.</p>	<p>people's ability to live lives that they have reason to value.</p>	<p>the material expression of recognition and the necessary means of survival. "Opportunities" are necessary for individuals to make use of the resources they access and to actualize their right to self-determination. The approach proposed by Sen and Kabeer, focused on <b>empowerment</b> as a process, has been adopted by this study, together with the three principles of self-determination identified by Sachs and Santarius.</p>
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## Continuação (Galié, 2013)

p. 61 - ?	p. 61 - S	p. 61 - ?	p. 62 - ?	p. 62 - C	p. 64 - ?	p. 68 - ?	p. 80 - S	p. 81 - S
Applications of any concept of <b>empowerment</b> within the Muslim world takes on a particular character. Elizabeth W. Fernea, for example, discusses the differences between “Western feminism” and the movements for women’s equality in the Muslim countries in terms of what she calls “family feminism.” Fernea argues that, while Western feminism prioritizes women’s productive role over their biological and reproductive	Over the last two decades, activist scholars have also explored the potential to enhance gender justice and women’s <b>empowerment</b> through religion. Monika Arnez, for instance, draws attention to how women in Muslim countries are reinterpreting Islamic sources to increase the legitimacy of gender equality demands in Islamic cultures.	In the discussion we return to these conceptual issues. Here, in order to render the more abstract conceptual discussion amenable to applications in the field, we now turn to how indicators of <b>empowerment</b> might be derived. Andrea Cornwall and Nana Akua Anyidoho argue for development of indicators that are locally meaningful for women themselves and for the specific development activity of interest.	The impact assessment comprised a set of participatory exercises, participant observation, and individual and group discussions, performed repeatedly in three stages over four years (2007–8, 2009, and 2010) in order to monitor and assess ongoing changes in identified indicators of <b>empowerment</b> that focused on “change” as a process (rather than an outcome).	This research examined four indicators of <b>empowering</b> processes: “recognition of women as farmers,” “access to and control of livelihood resources particularly good seed and information,” “access to opportunities for selfdetermination,” and “intra-household decision- making.”	The impact assessment was organized in three stages over 2007–8, 2009, and 2010, each lasting between five and seven months, with regular weekly field visits. The first stage (2007–8) was a baseline study, carried out in all three villages. Stages 2 and 3 (2009 and 2010) consisted of repeat interviews to assess changes in the selected indicators of <b>empowerment</b> over the two years.	In 2008 an International Farmers Conference was organized by icarda to provide a platform for fifty farmers (fourteen women and thirty-six men) and twelve researchers (seven men and five women) from nine countries to discuss issues of relevance to the farmers and show the value of farmers’ knowledge for agricultural research and plant breeding. The event and its	Sen and Kabeer both see <b>empowerment</b> as a process to enhance individual’s capacity for self-determination. For Kabeer <b>empowerment</b> thus starts with the exercise of “agency”— the ability to define goals and to act upon them to achieve the chosen outcomes. Andrea Cornwall and Jenny Edwards speak of <b>empowerment</b> as increasing agency by “extending the horizon of possibility, of what people imagine themselves being able to be and do.” These	The findings suggest that the correlation between access to information and opportunities and human capital is not necessarily linear and can be misinterpreted unless the context is well understood. The findings further suggest that any simple applications of the concept of <b>empowerment</b> also may give rise to erroneous judgments, given that a decrease in human capital seems to be linked in this study to an increase in awareness

roles, family feminism reasserts the value of the multiple roles of women in the family and their involvement in complex systems to raise the next generation and reproduce culture. Th is article explores the complexity of socialization that a women inclusive ppb would need to take into account.						evaluation provided additional information on the <b>empowering</b> potential of participation in ppb.	transformations in turn are related to the concept of “recognition” put forward by Sachs and Santarius.	and agency on the part of the women.
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1630 Continuação (Galié, 2013)

p. 81 - C	p. 82 - C	p. 85 - C	p. 85 - C	p. 86 - C	p. 86 - C	p. 86 - C	p. 88 - C	p. 89 - C
Part of the <b>empowerment</b> literature looks at power as a struggle between individuals with conflicting interests to gain the power held by others, in a zero-sum game. By looking at copower, others draw attention to the power produced by relationships and by collective action to address the common concerns of groups. Collective action—the voluntary action taken by a group to achieve	At the same time the experience of the International Farmers Conference shows that the increased visibility of the young unmarried woman from Souran was followed by a decrease in her social status and reprimands from her mother and brother, who blamed the woman for the ostracism the family was experiencing. In the case of the five women from Lahetha the conference only positively affected their image in the	Women's increased access to information and knowledge through ppb, and through their participation in discussion groups focused on various aspects of <b>empowerment</b> , thus might be seen as an entry point to enhance women's self-awareness, to support critical thinking and dialogue, and to enhance a process of learning about what different life opportunities might exist for women in a rural village in Syria.	Many scholars find in Islam sources to legitimize women's <b>empowerment</b> and to define and operationalize the concept in ways that are compatible with Muslim societies' norms and cultural expectations. Although this would seem to set Islamic traditions of <b>empowerment</b> against the models and pathways identified in western development models, <b>empowerment</b> conceived—as in this study—as a “process and means for self-determination,”	Mike Kesby speaks of the importance of “other spaces” that are provided by participatory methodologies where “normal frameworks of privilege are circumvented by the discourses and practices of equity, free speech, and collaboration.” These spaces typically are organized through action in material sites where women's knowledge, skills, and performances can be valued and expressed as equal to those of men. However, Kesby adds that the major	The definition of <b>empowerment</b> as argued in this paper can transcend specific models of life and rest on individuals' paths to self-determination. Its operationalization in development projects, however, engages with predefined change pathways adopted to achieve planned outcomes and impacts. This raises two further issues: first, how to operationalize the process of <b>empowerment</b> ; and second, accountability and risk.	Cornwall and Anyidoho challenge many of the women's <b>empowerment</b> approaches adopted by mainstream development institutions as “saccharine” in their depiction of women as a homogeneous group of saviors or victims. They argue, rather, for development workers to adopt a grounded approach that places women in their context. The findings show that despite the apparent homogeneity in roles, opportunities, and needs of women	Also, the findings indicate that a gender-sensitive evaluation of <b>empowerment</b> can help refine ppb strategies and reduce the risk of negative impacts. After the incident of the wrong seed delivery, for example, the ppb started to deliver seed directly to each participating farmer rather than relying on one farmer in the village to deliver the seed to the other participants. After the incident of the young woman and her unsupervised trip to Aleppo, the ppb program discussed the event with its staff from a	This article argues that <b>empowerment</b> of women farmers is increasingly important in countries where the feminization of agricultural labor is making women farmers key participants in the agricultural development of smallscale farming. The findings reported here show that the adoption of a concept of <b>empowerment</b> as a process of self-determination transcends specific “modes of life.” They also show that a women-proactive ppb

<p>common interests—has been analyzed as a powerful strategy for securing the needs and interests of group members.</p>	<p>village. The difference between these experiences could be due to age, status, and cultural context, since the former was young, unmarried, and from an environment generally considered conservative, while the latter were older, married or widows, and from a religious group (Druze) generally considered more liberal. Consideration of these contextual factors seems essential in order to develop effective <b>empowering</b> strategies. These two</p>		<p>rather than as an outcome, could be said to transcend specific religious contexts and specific “modes of life” by opening the space for achieving any preferred life path. This approach also provides a way out of discussion of who has the authority to define <b>empowerment</b> because it rests on the assumption that through the very process of <b>empowerment</b> individuals will define their own path to self-determination.</p>	<p>challenge faced by any participatory practice that enables <b>empowered</b> performances is to “normalize” these performances in everyday spaces. The contribution of the ppb program might rest in providing otherwise rare opportunities for women farmers to be recognized in their productive work, to participate in improving varieties, to access relevant seeds and information, and to make decisions. However, unless a conducive institutional</p>		<p>farmers in Syria, important interhousehold and intervillage differences exist, grounded in sociological patterns of age, gender, and marital status and affected by other sociocultural factors such as household composition and family cultural background, as well as the capacity of individual women to negotiate their identities and roles within their spheres of influence. Each of these differences in its own way affected the success of the ppb program in involving the</p>	<p>gender perspective and decided to involve actively a larger group of women from the same village to support collective participation. Yet, based on these experiences, this article concludes that there might exist unpredictable circumstances that transform an opportunity intended to be <b>empowering</b> into a negative experience. This opens two questions: whether such negative experiences are to be considered integral steps of any <b>empowerment</b> process and whether ppb gender-sensitive activities are best understood</p>	<p>can provide opportunities and set in motion a process toward women’s individual and group <b>empowerment</b>, based on their own definition of self-determination. In so doing, such efforts can enhance the relevance of ppb and its outputs. <b>Empowering</b> strategies that are grounded in the contextual specifics of the participants and that facilitate the collective action of farmers are less likely to result in failure. By including both effectiveness and equity concerns, the</p>
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	<p>experiences also suggest that opportunities that are felt as <b>empowering</b> by the women and are perceived positively by their family members (as in the case of Lahetha) might contribute to copower by increasing the power of all household members; conversely, opportunities that are considered to negatively affect the household (as in the case of Souran) might weaken women's position and strengthen that of the most powerful members,</p>			<p>environment supports these <b>empowerment</b> processes, it is unlikely that <b>empowered</b> performances are normalized in daily spaces.</p>		<p>women farmers and providing <b>empowering</b> opportunities.</p>	<p>as opportunities for <b>empowerment</b>—rather than as <b>empowering</b> opportunities—that carry risks that the participating women need to be aware of and to decide to take. This article argues that a women-proactive ppb can provide opportunities that enhance the <b>empowerment</b> of participating farmers, thereby increasing their capability to participate in the program, voice their needs, make decisions regarding crop development, and benefit from project outputs. This can arguably increase the relevance of ppb as a process and of its</p>	<p>ppb might be able to satisfy two main objectives: to reach more women and to reach more marginal farmers.</p>
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	thereby contributing to the “zero-sum power game.”						outputs to the stakeholders and reduce the risks of unsuccessful impacts. As a matter of fact, some of the respondent women argued that with the information they had received through the ppb, they felt more able to make autonomous decisions and be accountable for them.	
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### FRONT – Tabela C64

			p. 28-29 - S	p. 33 - S	p. 38 - S
Lieu (2013)	Imigrantes vietnamitas participantes de concursos de beleza	EUA	Moreover, personal ideas about freedom and individualism within the logic of neoliberalism can be extended to discussions of gender particularly in the era of postfeminism. According to Yvonne Taskler and Diane Negra, postfeminist culture “works in part to incorporate, assume, or naturalize aspects of feminism; crucially, it also works to commodify feminism via the figure of the woman as <b>empowered</b> consumer.” Aligned with neoliberalism, postfeminist culture emphasizes choice (professional and educational opportunities) and individual freedom	The striking parallels between the mvu and the Miss Chinatown USA pageants reveal that both involved men in the organizational structure who encouraged women to shed clothing, while justifying these intentions with the feminist call for sexual liberation. Accordingly, covering the body as little as possible for the sake of relentless competition in the neoliberal context thus would yield high returns. Accommodating to these demands, pageant contestants embraced this postfeminist logic of self- <b>empowerment</b> through sexuality but had to cautiously	By examining failure, it is possible to see how the diaspora is redefining success through principles of neoliberalism. These acts of failure on the part of both the queens and the organizers mark significant shifts in the world of beauty pageants, as well as the cultural and social values of the diaspora. First, these problems demonstrate the diaspora’s unclear stance toward and inability to grapple with female sexuality. Second, beauty pageants deploy the postfeminist language of female <b>empowerment</b> to emphasize choice and women’s

		<p>particularly through physical and sexual <b>empowerment</b>. With the intent of being fully engaged in discussions about gender in modern America, Vietnamese American beauty pageants reflected these shifts in their organizational objectives. While the pageants were marketed as communal events, organizers promoted them as affable sites where each contestant could feel good about herself as she forged friendships with other women.</p> <p>However, the reality of these competitions is that only one woman can emerge as the beauty queen. The sole winner would be rewarded with material goods, as well as gain symbolic capital as a spokesperson for the community. She might also be granted modeling opportunities with sponsors that would open up paths for further success, leaving all others behind. Despite these contradictions both pageant organizers and contestants themselves deployed the neoliberal language of choice, opportunity, and female <b>empowerment</b> to defend the competitive process whereby female bodies would be displayed and judged. In line with postfeminist rhetoric the collective acts of objectification and commodification went unchallenged as young women “chose” to enter the pageants with high hopes of a successful outcome.</p>	<p>maintain a fine balance so not to risk overexposure and crossing the line of moral respectability.</p>	<p>liberation to further social practices that rely on women's bodies without challenging the patriarchal gender ideologies that guide them. Finally, wealthy members of the diaspora have turned the pageants into slick productions that give awards not to women who best represent “traditional values” but to “beautiful” women whose looks and bodies can be sufficiently competitive in American and international contests.</p>
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## FRONT – Tabela C65

			p. 85 - ?	p. 97 - S	p. 101 - S	p. 109 - S
Lezotte (2013)	Mulheres que competem em torneios de <i>muscle cars</i>	EUA	<p>Mirroring men in classic muscle car culture, the white, Christian, middle-class, and heterosexual boomer and postboomer women interviewed for this project identify ideologically as either moderate or conservative. While the women in this group recognize the advances women have achieved over the past forty-five years and regard themselves as men's equals, they do not think of muscle car ownership as a disruption of gender boundaries or a statement of female <b>empowerment</b>. Rather, they consider the classic muscle car as a means to exhibit power and gender equality within the boundaries of conservatism.</p>	<p>Although married women often assume roles in classic muscle car culture that conform to cultural gender prescriptions of family, they do not consider themselves powerless. Rather, the women construct themselves as <b>empowered</b> persons by claiming individual ownership of a classic muscle car, as well as drawing an association between themselves and the fast and powerful cars they drive. Through the personal choices they make about cars, married women claim their own spaces in classic muscle car culture.</p>	<p>While they often feel <b>empowered</b> behind the wheel of a 'Cuda or Charger, single women do not often consider themselves rule breakers or challengers to the established gender order. They do not view owning a muscle car as a political statement; rather, they recognize it as something they can do now that was not possible in the past. To aging single women of the boomer generation, the ability to own and drive a muscle car has less to do with the attainment of women's rights than with personal or individual achievement. The single women interviewed for this project view the classic American muscle car as a vehicle that represents not only the teenagers they used to be but, more important, the accomplished, self-sufficient, and mature women they have become.</p>	<p>This research begins to fill a significant gap in the current literature by turning to the voices of real women. It provides insight into the meanings ascribed to the automobile by those who often participated in the golden age of car culture by standing on the sidelines. It offers an alternate interpretation of the classic muscle car by those once forbidden to drive it. It presents an alternative framework to classic feminism as a way to consider women's lives. And it demonstrates how women are able to construct themselves as equal participants in muscle car culture—and thereby become <b>empowered</b> as drivers— while remaining true to conservative values.</p>

# FRONT – Tabela C66

			p. 135 - S	p. 140 - C	p. 141 - S	p. 143 - C
Fixmer-Oraiz (2013)	Mulheres que servem de barriga-de-aluguel a estrangeiras	EUA	<p>Within popular US discourse gestational surrogacy is widely articulated as a mutually beneficial relationship, primarily between two women, that yields affective and/or economic benefits for everyone involved. The narrative promotes commercial surrogacy as a form of “global sisterhood,” highlighting individual acts of agency and altruism that work to transform differential forms of choicelessness and despair into <b>empowerment</b> and happiness.</p>	<p>Surrogacy is often optimistically posited as a way out of poverty, a means of individual <b>empowerment</b> for Indian women and their families. In other words, surrogacy is consistently framed as a remedy for, rather than a reflection of, social and economic injustice.</p>	<p>Newsweek concurs, placing altruism and self-esteem at the heart of the matter: <b>“empowerment</b> and self-worth [are some] of the greatest rewards surrogate mothers experience. ‘I felt like, What else am I going to do with my life that means so much? . . . I do not want to go through this life meaning nothing, and I want to do something substantial for someone else.’”</p>	<p>Commercial reproductive labor possesses a clear political geography that is marginalized within surrogacy’s imagining, eclipsed by the logic of neoliberalism and notions of the enterprising and autonomous self. In the rhetorical constituting of the complex relationships woven by surrogacy practices, western audiences are invited to understand gestational surrogate mothers within and across borders as agents of individual <b>empowerment</b> in choosing surrogacy, albeit for distinct reasons. While Indian surrogate mothers are rhetorically constructed as <b>empowered</b> to lift themselves and their families from poverty, US American surrogate mothers are cast as good Samaritans, citizens committed to serving those “less fortunate,” and humanitarian aid laborers for infertile couples abroad.</p>

## Continuação (Fixmer-Oraiz, 2013)

p. 145 - S	p. 147-148 - S	p. 148 - C	p. 149 - C	p. 151 - ?
<p>While some narratives gesture briefly toward the potential for surrogate relationships to go awry and cite known instances in which power struggles and fundamental disagreements troubled (and in some cases entirely dismantled) surrogacy arrangements, the focus remains on those relationships that exemplify the “best” that surrogacy has to offer: mutuality, <b>empowerment</b>, kinship, kindness, hope, the gift of life and love. In the context of commercial surrogacy we are invited to imagine the possibility for the foundation of a global sisterhood.</p>	<p>Choice is, in fact, precisely that which allows “global sisterhood” to pass as equal exchange between intended and surrogate mothers and as an unproblematic form of <b>empowerment</b> for Indian surrogate mothers: “The single-pointed focus on “choice” occidentalizes Indian surrogacy work. . . . It obscures the injustice behind these choices: the reality that, for many women, contract pregnancy is one of the few routes to attaining basic social goods such as housing, food, clean water, education, and medical care.”</p>	<p>Specifically within the context of reproductive politics, choice feminism collapses our capacity to both perceive and interrogate what Shellee Colen has termed “reproductive stratification,” or “the power relations by which some categories of people are <b>empowered</b> to nurture and reproduce, while others are <b>disempowered</b>.” “Choice” is increasingly and relentlessly enmeshed in the dominant logic of late capitalism; what began as a claim to “our bodies, ourselves” has been readily absorbed and appropriated by markets and consumerism.</p>	<p>Thus, whether exhibited by US surrogate mothers selflessly serving infertile couples at home or abroad or by intended parents offering Indian surrogate mothers unprecedented opportunity for individual economic <b>empowerment</b>, altruism is figured as exclusively western.</p>	<p>A gradual rhetorical shift in labeling the process itself— from “birth mother” to “surrogate mother” to “gestational mother” to “surrogate,” and now, most commonly, “gestational carrier”— reflects and enforces a severing of gestational labor from the definition of motherhood or kin. This, in concert with the contemporary geography of surrogacy, rearticulates maternity in ways that support the nuclear family as well as traditional hierarchies of race, class, and nation. Debates regarding surrogacy as <b>empowerment</b> or exploitation aside, often overlooked are the ways in which motherhood and family are collectively imagined and rhetorically reinscribed through public negotiation of technological innovation and concomitant surrogacy arrangements.</p>

## FRONT – Tabela C67

			p. 73-74 - ?	p. 74 - C	p. 74 - ?	p. 75 - S	p. 92 - S	p. 98 - S
Myers (2014)	Tecnologias de reprodução assistida	EUA	My analysis of these narratives illuminates the discursive	Whereas, under the conditions of first modernity, subject positioning in terms of	While these choices may be experienced as <b>empowering</b> ,	These reflexive risk society and governmentality frameworks	These narratives are often cast in terms of increasing gender	Additionally, my analysis has identified ways in which narratives of

	(arts)	<p>construction of privileged candidates for reproduction and modes of family formation. Further, I identify the central role that reflexivity plays in the journalistic construction of these technologies, which is best understood in relation to risk society literature on reflexive modernity. Finally, I identify the ways in which narratives of reproductive choice and <b>empowerment</b> are co-opted in relation to arts to serve neoliberal rather than feminist ends.</p>	<p>social categories like gender, class, and occupation rendered life theoretically stable and predictable, under the conditions of second modernity these normative trajectories become increasingly flexible. Although this increasing flexibility can be perceived as liberating and <b>empowering</b> for those privileged enough to have access to these newfound choices, it can also be disorienting and unsettling. The use of arts in relation to age-related fertility concerns is an exemplary case of the type of risk central to risk society theory as age-related infertility and its treatment both, in part, arise from and become constitutive of the detraditionalization of life course trajectories and the proliferation of reproductive choice for certain privileged groups.</p>	<p>even as they remain limited by institutional and cultural constraints, they also produce uncertainty, contingency, and an awareness of risk. In risk society risk becomes inescapable and omnipresent; every choice becomes laden with the potential for gains and losses, benefits and harms.</p>	<p>productively expand the feminist analysis of arts by allowing for the critical assessment of narratives of <b>empowerment</b> and choice. These frameworks allow us to address the ways in which greater freedom of choice and <b>empowerment</b> to choose, though laudable goals, generally speaking, may not always produce unalloyed goods, but may in some cases produce new forms of oppression.</p>	<p>egalitarianism. Likened to sperm banking— which was pioneered in the late 1950s— egg freezing is said to move women closer to “reproductive autonomy” because it <b>“empowers</b> women so they’re not controlled by their biological clock.” In other words, egg freezing permits women to achieve greater parity with men as rational, calculative liberal subjects and responsible colonizers of their own future.</p>	<p>freedom of choice and <b>empowerment</b>— which have been so integral to the fight for women’s access to abortion, contraception, and basic knowledge of and control over their own bodies— can serve ends that run counter to many core feminist values when applied to some arts. When applied to egg freezing, for example, these narratives serve to encourage women toward extensive outlays of time and money and exposure to risks in a manner that reifies the paramount importance of childbearing and the hierarchical valuation of the genetic contributions of affluent, professional-class, White women over those of lower-income, working-</p>
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								<p>class, and poor women and women of color. While in no way discounting the importance of the fight for women's reproductive choice, <b>empowerment</b>, and right to self-determination, my analysis underscores the ways in which these narratives are particularly amenable to cooptation by neoliberal frameworks that often run counter to central feminist values. By incorporating a theorization of arts grounded in risk society and governmentality literatures, a feminist analysis of reproductive technologies is better equipped to identify and combat this cooptation.</p>
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# FRONT – Tabela C68

			p. 128 - C	p. 129 - C	p. 135 - ?	p. 144-145 - C
Murdolo (2014)	Mulheres refugiadas da Austrália	Austrália	<p>Feminist women's refuges were distinguished from earlier approaches to domestic violence in three main ways. First, as both Suellen Murray and Ludo McFerrin have pointed out, the feminist model sought to politicize violence against women and children by bringing it into a public and political sphere. Accordingly, feminists created the term domestic violence and theorized it as a symptom of women's oppression. In this sense refuges were more than a "shelter" for women experiencing domestic violence; they were intended to besites of control and <b>empowerment</b>.</p>	<p>Feminist activists made clear theoretical connections among women's autonomy, collectivity, and women's refuges as safe homes. As Barbara Younger, a member of the Halfway House Collective, told a national conference in 1985, the goals of feminist refuge collectives were to change social attitudes and practices; to break down male power, specifically in the patriarchal family; and to <b>empower</b> women to take action in their lives. Tor Roxburgh described refuges as "a safe and supported environment," where women could talk with other women, both workers and other residents, who had the potential to provide women "a unique opportunity to reorganise [their] life in relative peace and safety."</p>	<p>As Moo states: "Some refuge workers held a great deal of prejudice about migrant women. They believed that many migrant women did not really want to break away from their husbands, that they were closely connected to a male-dominated society. They saw migrant women as difficult and believed that efforts to support and <b>empower</b> migrant women were wasted, as they tended to go back home to an abusive partner. Internally, refuges experienced difficulties in dealing with migrant women. Many refuge workers didn't know how to relate to migrant women and did not employ migrant or bilingual workers."</p>	<p>From the 1970s to the mid-1990s immigrant and refugee women fell between the cracks of welfare paternalism and feminist paper promises of <b>empowerment</b> through participation and collectivity between women. Both collective and hierarchical decision- making structures of refuges excluded immigrant and refugee women. Women's refuge program policies tended to close down immigrant and refugee women's accommodation options. Immigrant and refugee women were sometimes traumatized and alienated by their stays in refuges and in such circumstances were more likely to return to violence. The status of immigrant and refugee women as a group with "special needs" marginalized their interests and maintained their subordination in relation to the normalized group of women.</p>

# FRONT – Tabela C69

			p. 161 - ?	p. 162 - S	p. 164 - C	p. 165 - S	p. 168 - ?	p. 181 - S	p. 183 - S	p. 183 - C	p. 186 - S
Jeffries (2015)	Mulheres da tribo occaneechi (indígenas estadunidenses)	EUA	<p>With state recognition accomplished, Occaneechi activists would shift their attention away from the state and begin to focus on healing the wounds colonization and assimilation had left on the community. The ultimate goal of these efforts is to restore and <b>empower</b> a Yesáh identity and presence in the state. Yesáh literally translates to “the</p>	<p>For Indigenous communities creating power involves undoing some of the damages of colonialism, an effort more commonly known as decolonization. One of the foremost goals of colonialism has been to divest Indigenous peoples from their land and to diminish the potential for Indigenous solidarity and resistance to white settlement. The traumas created by this often brutal history have contributed to</p>	<p>Prominent social movement theorists Verta Taylor and Nancy Whittier discuss the appropriation of feminism’s “personal as political” by lesbian separatist movements. They clarify that in order for personal actions to constitute a legitimate social movement, the group boundaries, shared symbols, group consciousness, and political resistance that define collective action must</p>	<p>Some have attempted to name and define a family-based activism and to situate it within existing political action discourses. Norine Verberg argues that the goal of activism in these spaces is still to bring about social change and will eventually necessitate policy reform. In his book Family Activism:</p>	<p>This is not to say that the movement became necessarily antistatist either; rather, the state was no longer considered to be the most important site for <b>empowering</b> the community, and it no longer consumed the energy or resources of the movement. Instead Occaneechi activists whom I interviewed cite their homes, immediate</p>	<p>Because the restoration of matriarchal tradition is one of the premises defining the ideological framework of the obsn movement itself, reliance on alternative forms of activism that do not directly engage patriarchal state institutions can be a political choice because alternative forms of</p>	<p>Elder women in the community such as Jeffries-Logan, Jeffries-Lopez, Richmond, Whitmore-Penner, and Watlington describe the traditional role of women as an <b>empowering</b> one, an honor they are proud to carry. Occaneechi storyteller and activist Angela Huskey Davis explains that this matriarchal role is misunderstood due to tv shows like</p>	<p>Hayes went on to suggest that lifting up our female leaders is the key to getting more tribal involvement. This is precisely what differentiates Indigenous feminists from the mainstream; that is, the goal of <b>empowering</b> women is intertwined with the foremost goal of any people, survival.</p>	<p>These oral histories demonstrate how Remembering begins with the act of collectively assuming the power to define one’s community without the permission of or negotiation with the state. The Occaneechi teach us that this act of self-<b>empowerment</b> is carried out largely through family-based and community activism and resists the mainstream political</p>

			people” in the Tutelo-Saponi language.	the ongoing <b>disempowerment</b> of Indigenous communities. Decolonization is a movement centered on addressing these traumas.	be present. The community of activists featured in this article shares a language of Indigenous liberation and <b>empowerment</b> , indicating that the community represents a social movement culture according to this definition.	<b>Empowering</b> Your Community Beginning with Your Friends and Family author and renowned Latino change agent Roberto Vargas writes about the power and potential of family activism to create social change. Although not an academic theory, his ideas involve the abstract assertion that grounding the family environment in love, respect,	families, and local communities as primary sites for their activism, not the courthouse. While feminist scholars remind us that the family serves as a state institution, protest at this level is conceptually distinct from taking power through direct confrontation against the state.	protest that are carried out in intimate spaces interrupt the persistent legacy of colonialism; in other words, women working to <b>empower</b> the community to Re-Member ancestral power without directly consulting the state resist the legacy of political efforts by the state and federal government to externally regulate Indigenous	Guns, smoke that portray Native women as subservient to male leaders; similar perceptions influence ideas about Native women within feminism.		agendas, which are founded in colonialist politics.
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						and reciprocity can transform society. Perhaps more relevant to this study, Vargas writes that building strong support networks within the Mexican American familia can combat the day-to-day struggles created by interpersonal and institutional racism.		s communities and public expressions of tribal identities.			
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GEN&amp;SOC – Tabela C70

Referência	Público/Objeto	País do estudo	Trechos			
			p. 699 - C	p. 699 - C	p. 701 - C	p. 701 - ?
Chong (2006)	Mulheres evangélicas sul-coreanas	Coréia do Sul	<p>Many of the current studies on women and religious traditionalism have been notable for their concern with highlighting the dimensions of resistance and <b>empowerment</b> in the acts of submission to religious patriarchy on the part of women. Although this line of analysis has been invaluable in bringing attention to aspects of women's religious engagement that have been largely ignored, this focus has led to the elision of other important dynamics of women's religious engagement, especially the tensions inherent in women's religiosity.</p>	<p>As I will demonstrate, the profoundly ambiguous and conflict-ridden consequences of evangelical religiosity for women that I reveal in my study—consequences that are as oppressive as they are liberating—obviate any facile interpretations of the women's actions or situations as <b>empowering</b> or subversive. While it is necessary to recognize the dimension of resistance in Korean women's actions, the Korean case calls attention to the need to refocus our attention to the issues of patriarchal power and, furthermore, to women's continued cooperation with patriarchy.</p>	<p>In addition to illuminating the role of traditionalist religions as flexible resources in women's efforts to pursue their domestic interests, many of these works have emphasized the <b>empowering</b> and liberating functions of traditionalist religions for women. Research on American Orthodox Jewish women (Davidman 1991; Kaufman 1989), for example, has highlighted the unexpected ways that orthodox religious beliefs and practices serve as a vehicle of <b>empowerment</b> for women, particularly through feminist reinterpretations of traditionalist ideology that valorizes womanhood and reaffirms female power. Outside of the American setting, works on Latin American Pentecostal women (Brusco 1995; Burdick 1993; Gill 1990; Maldonado 1993) have been especially notable for emphasizing the "liberating" potential of</p>	<p>But while these works may have successfully problematized the conventional views of traditionalist religions and the passive model of women's religious engagement, I contend that this fruitful attention to the dimensions of resistance and <b>empowerment</b> in women's engagement with religious patriarchy has, at the same time, served in some crucial ways to deflect attention away from other central dynamics of this engagement. Of special importance are the problems of patriarchal power and domination, and the particularly thorny issue of women's assent to patriarchal structures and authority.</p>

					traditionalist religions, especially as a resource for raising female status and subverting patriarchal relations within both domestic and religious arenas.	
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Continuação (Chong, 2006)

p. 702 - C	p. 711 - S	p. 711 - S	p. 712 - C	p. 713-714 - C	p. 720 - ?
<p>The Korean case illustrates how, despite these liberating and <b>empowering</b> functions of women's faith, women's very efforts to cope with their personal dilemmas through religious beliefs also result in consequences that are highly oppressive for women, namely, the effective redomestication of women to the Confucian family system and, by extension, the perpetuation of the current gender/family arrangements.</p>	<p>The final aspect of the conversion process that is pivotal to the healing and coping efforts of Korean evangelical women is the experience of divine love. In evangelicalism, to be reborn signifies a reconstitution of identity, most importantly, as someone who learns to live in the knowledge and experience of God's love. While the experience of divine love can be meaningful for any believer, it has, in the Korean context, particularly profound ramifications for women, especially by fostering a sense of <b>empowerment</b> and deep internal transformations that promote the healing process.</p>	<p>According to my research, one of the major sources of psychic injury for Korean women is the problem of emotional deprivation in marriage, especially the felt absence of marital love, intimacy, and spousal respect, set especially against women's expectations for conjugal love. For many women, the experience of God's love can be transformative and healing both by alleviating emotional pain and by providing a kind of ongoing, <b>empowering</b> experience that helps transform their sense of self. This can help to rebuild a sense of inner confidence and self-worth that better equips</p>	<p>Women, in most churches, are not only kept from positions of authority and decision making but are generally relegated to support-level tasks within the church, where they are regarded primarily as helpers (do-eum baepil) and service workers (bojoja). Regardless, church participation, for many women, serves as a crucial vehicle for experiencing autonomy and <b>empowerment</b>, particularly by facilitating the creation of an autonomous women's sphere and opportunities for utilizing nondomestic talents and abilities.</p>	<p>For many women, however, church participation is more than just a coping mechanism; it is an important instrument of gender resistance as well, especially against male control and restrictions imposed by the family system. Church involvement can become an obvious weapon of resistance against male authority and control when a woman becomes so involved in the church that she practically abandons her home and husband, becoming "Jesus-crazy." God may replace the husband as the central object of her devotions and source of her authority, intensifying marital discord but</p>	<p>Recent work by Julie Ingersoll (2003) represents an exception. In this work focusing on gender conflicts within evangelical Christianity in the United States, she takes issue with the currently popular interpretations that for conservative religious women, submission is somehow "really" <b>empowerment</b>.</p>

		them to deal with their domestic situations and defend against emotional harm.		empowering the wife to transcend internally her oppressive situation.	
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**GEN&SOC – Tabela C71**

			p. 360 - C	p. 361 - C	p. 362 - ?	p. 365 - C	p. 366-367 - ?	p. 368 - ?	p. 372 - C	p. 372 - C
Thomas & Zimmerman (2007)	Centros feministas de tratamento de saúde da mulher incorporados por hospitais (HWHCs)	EU A	While services originally centered on contraception and gynecology (and in some cases, abortion), education focused on women's bodies and health beyond reproductive issues. The goals of these FWHCs included (1) demystifying medical processes, (2) <b>empowering</b> women through	Far from the <b>empowerment</b> envisioned by the feminist women's health movement, current critics see HWHCs colluding with popular culture and media images to manipulate women and exploit their bodies and health (Davis-Floyd 2004; Ratcliff 2002; Sullivan 2001; Weitz 2002; Wolf 1991). What	In this article, we examine the origins of the HWHC concept and its manifestation into four primary models: programs, pavilions, centers, and medi-spas. We provide case studies of each model and illustrate how various concepts of feminist care were appropriated by the hospitals and used as marketing tools. In addition, we	Women's Health Resources also sought to <b>empower</b> women to be participants in their own care. Women weighed themselves, could read their charts, and were given 20- to 30-minute appointments for routine care. Providers conversed with patients fully clothed and seated on the same level. Other procedures	The City brochure adopted FWHC language, stating that the center represented a "holistic, preventive approach to women's health care." Rejecting women's health as simply reproductive issues, the brochure also stated, "women want more information about their bodies, knowing a woman's body is much more	The development of the pavilion concept signaled a shift away from women's decision making and control over their bodies to their comfort, reflecting what Noonan (2000) has termed "the mauving of medicine." While affluent women seeking care may have appreciated the new	There was, however, nothing in this new model that challenged existing beauty norms and much that encouraged the medicalization of appearance. It reinforced the notion of beauty as a central criterion for evaluating women, contradicting earlier feminist principles of <b>empowerment</b> . The luxurious setting targeted women with time and	FWHCs began as part of a social movement to <b>empower</b> women and change the way health care was delivered. Economic trends in U.S. health care soon created conditions that, with the help of marketing experts and entrepreneurs, carried the women's health center concept into the mainstream. Recognizing women as

			education and support, (3) providing services that were women centered and accessible to a variety of women, and (4) advocating for women and women's health issues (Fee 1983; Ruzek 1978; Thomas 1999; Zimmerman 1987).	is missing from critics' accounts, however, is a systematic analysis of the mechanisms through which this shift from <b>empowerment</b> to a co-opted, market-driven model took place. Using case examples and qualitative interviews with hospital executives from HWHC staff, we provide such an analysis here.	detail three specific mechanisms of the co-optation processes: (1) the redefinition of the meaning of "women-centered" services, (2) the transformation of <b>empowerment</b> , and (3) the shift in locus of control. We conclude with a discussion of how these notions might apply in other settings.	—such as Saturday and evening hours, child care, prompt return and explanation of lab results, and prices quoted in advance—served as “symbols of respect” for patients (Rynne 1985a, 63-64; 1985b, 15; 1989).	than a reproductive system.” [...] Yet program model centers often limited women's <b>empowerment</b> due to the selectivity of the information offered, the absence of female physicians, the targeting of insured women, and the lack of real change in the way women were treated in health care encounters. Their priority was marketing physician and hospital services (Rynne 1989).	décor and free gifts, this model did little to <b>empower</b> them, nor did it increase access, demystify, demedicalize, or in any other way change health care delivery.	money, not the uninsured or medically underserved. While the Women's Wellness Institute was run by female OB/GYNs and offered many medical services, it should be noted that medi-spas are often run by plastic surgeons and/or dermatologists, are focused only on beauty treatments, and are not affiliated with hospitals. This represents a further co-optation and commodification of the ideals of feminist care.	the main users and brokers of health care, hospitals set out to capture them.
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## Continuação (Thomas &amp; Zimmerman, 2007)

p. 374 - C	p. 374 - ?	p. 374 - C	p. 375 - C	p. 377 - C	p. 377 - C	p. 377 - C	p. 377 - C	p. 377-378 - C	p. 380 - C
Fearing they might be missing an important target market, one Kansas City-area hospital opened a new women's health center in 1996. According to the director, "The reason for the center was primarily marketing. We thought we could be missing out on who was a potential user, so we	Our goal was to illustrate this process by showing how the hospitals' use of feminist concepts promoted goals that contradicted their original meaning and purpose. There are three significant indicators of this process: (1) the redefinition of the meaning of "women-centered" services, (2) the transformation of <b>empowerment</b> , and (3) the shift in locus of control. We	A key marker of co-optation was the shift in the focus from women-centered to revenue-centered services. FWHCs were motivated by a vision of women-centered care, "a style of practice based on principles of feminism and <b>empowerment</b> " (Shelley 1999, 11). Positioning women as experts about what health care decisions are right for them, comprehensive education focuses on giving a woman the	Definition of <b>"empowerment"</b> - Feminist Model: Informed, active, decision making through comprehensive education and support; Change in power dynamics - Hospital Model: Choose among existing services, providers, treatments; Power dynamics unchanged	<b>Empowerment</b> was the cornerstone of feminist health care. It has been a basic feminist strategy since the development of consciousness-raising groups in the late 1960s. In the feminist model, <b>empowerment</b> is a process (Merzel 1994, 410) through which one gathers information, makes choices, and receives support in a dignified and respectful environment. <b>Empowerment</b> challenges basic power relations	HWHCs have also appropriated these goals as part of their discourse. Yet while patients may be given information, they do not necessarily become agents of control. Elements of <b>empowerment</b> are strikingly different in FWHCs and HWHCs. For example, educational materials at FWHCs included mainstream medical information plus self-help and alternative treatments.	<b>Empowerment</b> also came from breaking down systematic barriers to care and personalizing care. FWHCs were located in older homes or smaller office buildings in easily accessible parts of town. Staff and providers were referred to by first names and did not wear lab coats. Appointment times ranged from 15 to 60 minutes to allow time for questions. Staff members often went out into the community to offer programs to those who	Finally, FWHCs were based on the idea that <b>empowerment</b> occurs when women are treated as though they can make choices that are right for them and are supported in those choices. Women are <b>empowered</b> at HWHCs to make choices about their health care, but these choices are typically limited to services available through the hospital and its programs.	The term <b>"empowerment"</b> was appropriated by HWHCs and was removed from its feminist roots to become a market-oriented tool. The term tapped into women's growing interest in health care, but it was used to promote the goal of bringing women into the mainstream medical system, thus contradicting its original purpose and depoliticizing the concept. Education and	The processes described here are not limited to the case of women's health centers and could certainly be applied to other situations in which the driving force of change is revenue production rather than gender equity. Rothschild and Ollilainen (1999), comparing egalitarian workplaces with businesses utilizing Total Quality Management techniques,

<p>decided to take the 'deciding for the family' approach and market to them. [We] did not want to compete with the medical staff, but we wanted a centralized location that was attractive to women. . . . We really wanted an ambulatory care center with the luxury services that women were wanting." This quote shows how</p>	<p>will briefly discuss each of these.</p>	<p>full range of information with which she can make informed choices and take care of herself.</p>		<p>(Bookman and Morgen 1988, 4) and provides a means of resisting the passive and dehumanizing role assigned to patients in the health care system. The locus of control shifts from provider to client (Thomas 2000, 143).</p>	<p>Information was given to women during exams or procedures, and women were often encouraged to participate in their exams (for example, through a cervical self-exam), thus giving women more autonomy and control. The materials we saw at the HWHCs tended to be exclusively from mainstream medical sources, including pharmaceutical companies. If this was not true when a center opened, it became increasingly</p>	<p>might not normally access the health care system (Thomas 2000). HWHCs did offer community programs but generally in their own space, thus encouraging women to come to the hospital. HWHCs also made efforts to deinstitutionalize the look of their facilities and make them more welcoming. However, the essential power dynamics between providers and patients remained largely unchanged.</p>	<p><b>Empowerment</b> within this altered context of meaning is more about being allowed to make choices than about genuine autonomy and control.</p>	<p>information were limited to approved materials. Services became an end to themselves rather than a transformative experience. Power dynamics remained essentially unchanged. <b>Empowering</b> women meant simply encouraging women to participate in mainstream medical care, not to challenge it.</p>	<p>found that concepts of <b>empowerment</b> were similarly co-opted; the language used was the same, but their practices were quite different. The stated goal of redistributing power between workers and management was diluted by the overriding purpose of increasing profits. Stratigaki's (2004) work shows that even when gender equity concepts are initially important, priorities may shift as economic demands</p>
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complete the co-optation of feminist concepts had become. Priorities shifted so dramatically toward revenue that there was nothing left to challenge or change the way care was delivered. Women no longer want to be empowered to care for themselves; they want to be pampered.					true over time, as in the case of Women's Health Resources.				change. When profits are the motivation, strategies that challenge existing structures are quickly diluted and change ultimately becomes illusory. Thus, in our study, the changes in HWHCs were primarily about style or form rather than substance.
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# GEN&SOC – Tabela C72

			p. 779-780 - ?	p. 781 - ?	p. 782-783 - ?	p. 794 - C
Vijayakumar (2013)	Mulheres indianas trabalhadoras de empresas globalizadas	Índia	<p>This article extends the literature on the middle classes in India by highlighting the ways in which aspiration is not simply modeled on elite lifestyles, but is produced as Bourdieu's "practical anticipation of objective limits" within particular gendered small-town lower-middle-class social locations and stages of life. At the same time, I extend feminist approaches to aspiration by showing how, even if the future holds uncertainty, the act of aspiring itself can help produce gendered class distinction in this smalltown setting. Flexibility allows for dynamism and future change while expressing a demure, pliable small-town femininity. A focus on young women is particularly relevant here, because elite representations of the knowledge economy's inclusive potential often hinge on representations of young women's <b>"empowerment."</b></p>	<p>Feminist scholars have problematized this discourse of the "global girl" and economically <b>empowered</b> woman. For Skeggs (2004), social mobility and individuality are "resources" that are unequally distributed; some groups—that is, working-class women—must remain fixed so that others can move (Massey 1994). Yet, at the same time, women and girls play a key symbolic role in the global economy: "Upward mobility becomes a central trope of class/ification, where women and the qualities ascribed to femininity have a central place" (Walkerdine 2003, 242). Thus, as Shu and Marini (2008, 29) point out, "futuristic orientation acts as an effective means of social control," especially among those most disadvantaged in the present.</p>	<p>Ideologically, rural BPO projects represent a hybrid of an older brand of state-driven social development programming and newer models of "knowledge for development" through the liberalized market (Radhakrishnan 2007). Subsidized by state governments,<sup>4</sup> "rural BPOs" epitomize the close relationship between the IT industry's elite architects and the developmental state (Evans 1995). As their employment can be framed as "women's <b>empowerment,</b>" women have become central to positioning rural BPOs on this middle ground, as both social development and profitable enterprise through access to "untapped" low-cost labor (especially since young women are less likely to migrate to cities than are men). Media reports about rural BPOs inevitably showcase smiling, <b>"empowered"</b> young women as the knowledge economy's latest social achievement, and articles</p>	<p>While my interviewees certainly do not espouse any collective politics, however, they do represent a shift from a norm of little to no education for girls to a college degree and a job within the space of a generation. The relevance of this shift in their everyday lives is clear when they insist on their fundamental difference from their mothers' generation. In this context, drawing on the symbolic resources of a dominant ideology of women's <b>empowerment</b> and aspiration, even if it is narrowly individualistic, may allow young women space to challenge some aspects of patriarchal social structure in the short term, as Annapoorna's insistence on women's newfound ability to "stand on their feet" and "speak up" suggests. They use ideals of rural middle-class domesticity to critique neoliberal individualism, and neoliberal</p>

					<p>on the website of the National Association of Software and Service Companies (NASSCOM) celebrate “ruralshoring” as an initiative that “ensures empowerment,” in which “women take the lead.”</p> <p>Though NASSCOM estimated the existence of just 50 rural BPOs in India, mentions of rural BPOs were peppered throughout a 2010 impact report, appearing in sections on “generation of employment,” “contributing to regional development across India,” “impact on rural areas,” and “bridging the gender divide.”</p> <p>Focusing on young women workers in rural BPOs thus provides insights into key instabilities within the imaginaries of social mobility associated with the Indian IT sector and the transnational knowledge economy.</p>	<p>individualism to critique domesticity. While these young women’s flexible articulations of the future are never separate from gendered social dynamics, they may still create some space for maneuver.</p>
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# GEN&SOC – Tabela C73

			p. 656 - ?	p. 660 - C	p. 660 - C	p. 662 - S	p. 665 - ?
Sulik (2014)	História e cultura do laço rosa sobre o câncer de mama	EUA	<p>In the years before Cathy died, I learned more about breast cancer both from her experience and from a local advocacy group called Capital Region Action Against Breast Cancer (CRAAB!).</p> <p>Two feminist biologists founded the group, so my entrée into breast cancer as a social problem came with a critical, feminist science perspective. I learned about biomedical uncertainty and the etiology of breast cancer, scientific controversies, political underpinnings, and feminist goals of <b>empowered</b> decision making. I always shared what I learned with Cathy. She wondered why she'd never heard it before. We concluded that information like this was omitted not only from health communication and self-help materials but</p>	<p>By the early 1990s, the increased presence and visibility of resources, changes in public policy, increased funding for research, and heightened media exposure elevated breast cancer's social status. Dr. Susan Love's Breast Book (Love 2005), called the "bible" for newly diagnosed women, set the stage for a new level of patient <b>empowerment</b>. Love helped to form the National Breast Cancer Coalition, a network of hundreds of organizations oriented to advocacy and public policy.</p>	<p>During those 30 years, the breast cancer movement helped to make breast cancer a national priority, raise awareness and funds, galvanize social support, and impact the direction of research. Women were on the forefront of information sharing, activism, and patient <b>empowerment</b>. Treatments improved incrementally, and breast cancer mortality rates declined overall. By these indicators, the breast cancer movement was a success. But by the early 1990s, the focus of the mainstream movement started to shift, as did the general perception, that the way to solve the breast cancer problem was, quite simply, to buy and display pink (Belkin 1996; King 2006;</p>	<p>Like Susan Sontag's (2001) concern that patients suffering from a particular disease are somehow characterized as having a kind of exceptional humanity, the "culture of survivorship" surrounding breast cancer carries a survivor identity steeped in femininity, optimism, and personal <b>empowerment</b> (Ehrenreich 2001; Goldenberg 2010; King 2006; Sulik 2011a, 2013e). No figure brings these elements together better than the "she-ro," the protagonist of the epic breast cancer story. She exists in many iterations: in magazines, advertisements, news stories, and awareness events. She is a superwoman who courageously, passionately, and aggressively battles</p>	<p>Commonly referred to as "Pinktober," the blockbuster month of October boasts celebrity and style, from the Hard Rock Cafe to the National Football League's pink cleats, to the hot pink frosting on the cupcakes at my local grocery store. The new breast cancer awareness is about pink visibility and symbolic gestures, while encouraging consumers to treat themselves to a vast selection of pink products, services, and "cancertainment." In the name of <b>empowerment</b>, a carefree pink ribbon lifestyle may include having the courage to take off your shirt and run topless through Westin Hotels and Resorts. Or you can get "tied to the cause" with celebrities like Mary J. Blige (PR Newswire 2003). A four-page ad in Self magazine (2004) for the \$30 "The Cure Card" entitles shoppers to discounts at</p>

			from support group discussions and awareness campaigns. Imagine that.		Leopold 2014; Sulik 2011a).	disease. She faces tremendous difficulties. With style and optimism, she learns from her experience, is transformed, and shares lessons learned. She is the triumphant survivor who fights breast cancer and wins (Sulik 2011a).	participating stores (for a limited time) and gives a percentage of proceeds to two charities (amount not disclosed). The message that pink consumption is the best way to solve breast cancer is coupled with an aesthetic that focuses on “doing good for a good cause with status and style.” Meanwhile, the industry thrives.
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1665

**GEN&SOC – Tabela C74**

			p. 99 - C	p. 100 - S	p. 103 - ?	p. 103-104 - ?	p. 104-105 - C	p. 117 - C
Khurshid (2015)	Instituto de educação paquistanês-americano e sua perspectiva sobre mulheres com maior grau de instrução ( <i>parhi likhi</i> )	Paquistão/EUA	In this narrative of women's education, the <i>parhi likhi</i> subjectivity instilled in women the mannerisms and values central to them becoming “good” Muslims as well as productive members of their families and communities.	Employing Butler's (1999) and West and Zimmerman's (1987) concept of gender as an interaction and a performance, I examine how Islam, as it intertwined with class, gender, and educational categories, shaped the day-to-day lives of the participants. This focus on the lived experiences of	Feminist scholarship highlights how Muslim women create and recreate their gendered identities in complex ways, such as through attire, social relations, and a domestic/public division of labor (Huisman and Hondagneu-Sotelo 2005; Hutson 2001; Killian 2003; Marshall 2005;	Specifically, I examine how context-specific structures of gender, class, Islam, and women's education enter into the gender performances of participants as they make claims to the <i>parhi likhi</i> subjectivity. This <i>parhi likhi</i> subject position provides insights into gender	This article emerged from a larger study that examined how a woman-centered development organization that I call the Institute for Education and Literacy (IEL) defined, developed, and implemented policies and practices to educate and <b>empower</b> women from marginalized communities in	As discussed earlier, dominant structures sometimes benefited the participants by distinguishing them from “other” women in the community and enabling them to act in their own self-interest. Thus, embedded agency for the participants in this context



			<p>This parhi likhi subjectivity provides insights into a discourse where being educated, seen as synonymous with being a good Muslim, is validated through the performance of middle-class mannerisms. In a global context where education is seen as a universal tool to <b>empower</b> Muslim women, the experiences of parhi likhi teachers offer important insights into the intersections between education and gendered, class-based, and religious subjectivities among Muslim women from</p>	<p>educated Muslim women complicates the prevalent narrative of modernity, which presents women's education and gender <b>empowerment</b> as an expression of individual women's choice and free will against the oppressive frameworks of family, community, and religion.</p>	<p>Predelli 2004; Read and Bartkowski 2000). For these women, Islam becomes a flexible resource (Predelli 2004) and a "dynamic tool kit" (Bartkowski and Read 2003) used to activate, reinforce, and subvert gendered boundaries. This context-specific engagement with Islam to define gender <b>empowerment</b> is captured in ethnographic accounts of Muslim women's participation in diverse Islamic movements (Mahmood 2005; Rinaldo 2013).</p>	<p>performance and gender <b>empowerment</b> as constitutive of multiple levels of contestations, contradictions, and tensions. For instance, Muslim women in countries like Pakistan have become the subject of global modernity projects, which present education as an avenue for entering into labor markets and escaping oppressive institutions of family, community, and Islam. Participants claimed modern womanhood through acquiring education: However, they also engaged in specific struggles regarding issues</p>	<p>Pakistan. [...] The organization also piqued my interest because its approach to women's education and gender <b>empowerment</b> resembled the prevalent cultural perceptions of women's education as a reflection of middle-class and Islamic morality. For example, IEL's strategy is to develop a quality education model comparable to middle-class private schools in Pakistan instead of simply increasing the number of schools or the enrollment rate of female students. IEL served communities that often did not have access to schools for girls.</p>	<p>meant deployment of education to claim <b>empowerment</b> within, rather than against, the institutions of family, community, and Islam.</p>
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			rural communities in Pakistan.			such as employment, mobility outside of the home, and participation in decision-making processes within, rather than against, their families, communities, and Islam.		
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GEN&amp;SOC – Tabela C75

			p. 2 - C	p. 3 - C	p. 3-4 - C	p. 4 - C	p. 5 - C
Miedema, Shwe & Kyaw (2016)	Mulheres no período de transição para o casamento e sua exposição à violência por parceiro íntimo (IPV)	Myanmar	Sociological theories of gendered power within marriage tend to focus on women's levels of autonomy, agency, and control over resources within already established partnerships as indicative of women's level of <b>empowerment</b> (Kabeer 1999; Komter 1989), as well as how this power affects women's risk of experiencing intimate partner violence (IPV) (Goode 1971; Heise 1998). [...] We assess the extent to	We begin by discussing how empowerment relates to women's exposure to IPV, and how social conditions at time of entry into marital unions influence women's levels of <b>empowerment</b> . Using data from Myanmar, we show how the period prior to women's transition into marriage serves as a pivotal time during which social forces influence women's access to relative sources of economic, sexual and	These findings advance our understanding of gender systems in Myanmar, a geopolitically central country in Asia with a dearth of accurate social data due to decades of global isolation (Steinberg 2010). At the global level, the findings underscore the need for more comprehensive theories on <b>empowerment</b> and IPV that consider how social and economic conditions affect women's transition	Resources, or the "preconditions" of <b>empowerment</b> , include material, economic, and social resources (Kabeer 1999, 437). When men hold economic and thus social power within the household, they may use physical abuse to maintain control over wives and children when other incentives fail to produce desired outcomes (Goode 1971). While we would expect that women's greater access to resources would reduce risk of	When women have social resources—such as proximity of natal kin—they are less likely to experience abuse within the home (Lanier and Maume 2009), highlighting the multiple components of resource allocation with regards to women's <b>empowerment</b> in marriage.

			which women's assets during the transition to marriage—or lack thereof—“precondition” levels of <b>empowerment</b> within marriage, and subsequently limit women's ability to negotiate and to avoid instances of partner violence.	social power, the nature of their transition into marriage, and subsequently their exposure to IPV.	into marriage, with consequences for marital power and subsequent IPV risk.	IPV, the evidence is mixed.	
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Continuação (Miedema, Shwe & Kyaw, 2016)

p. 5 - C	p. 5 - C	p. 6 - C	p. 6 - C	p. 13 - C	p. 13 - C	p. 14-15 - C
Overall, the literature on gendered resource allocation, agency, and achievements and women's risk of IPV tends to focus on power distribution within already established partnerships. Yet, social conditions, such as gender inequality, also affect women's transitions into marriage in ways that have implications for women's <b>empowerment</b> and exposure to IPV risk within marriage.	Women's economic and social conditions prior to marriage affect the gendered structure and women's bargaining power within the family (Malhotra 1997; Quisumbing and Hallman 2005). Early age at marriage constrains women's education and employment opportunities (UNICEF 2014), whereas later age of marriage leads to greater economic <b>empowerment</b> within marriage (Yount, Crandall,	Collectively, these direct and indirect pathways of <b>empowerment</b> suggest that the conditions of women's entry into marriage may have more substantial implications for women's resources, agency and achievements, and subsequent IPV risk, than previously theorized.	In this article, we draw on qualitative data from the underresearched setting of Myanmar to map how social forces of gender inequality intersect with norms around women's sexuality and women's socioeconomic conditions to constrain their transitions into marriage. The nature of women's transition into marriage “preconditions” her levels of <b>empowerment</b> within marriage, and subsequently affects women's exposure to IPV risk. These	In sum, the characteristics of women's transitions into marriage demonstrate the negative effect of social inequalities on women's control over this pivotal life event. Gender inequality, socioeconomic vulnerability, and norms around women's sexuality constrain women's options in the period immediately prior to marriage, excising alternative choices and preventing women from meaningful decision	Elaborating on existing gender theories of women's <b>empowerment</b> (Kabeer 1999), we found that women's trajectories into marriage tended to precondition patterns of empowerment in their future marriages. Although social inequalities directly affect IPV risk throughout marriage (Gelles 1985; Heise 1998; Yount 2005), we focus here on how social forces act upon the transition	Resources as a source of power thus become distinct from the act of making a choice regarding use of resources (Kabeer 1999). These data suggest that measures of <b>empowerment</b> using women's engagement in wage work as indicators of power must also take into account the gendered patterns of financial decision making in the family.

	and Cheong, forthcoming).		findings, in light of the literature described above, suggest that a renewed focus on women's life conditions immediately prior to marriage would enhance extant theories on women's <b>empowerment</b> and IPV risk within marriage. Further, little evidence exists on how structural gender inequality, sexual norms, and the institution of marriage operate to constrain or enhance women's opportunities, power, and control in Myanmar.	making, a core component of women's <b>empowerment</b> within intimate partnerships (Kabeer 1999).	to marriage.	
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1670 Continuação (Miedema, Shwe & Kyaw, 2016)

p. 15 - S	p. 16 - C	p. 17 - C	p. 17 - C	p. 19 - C	p. 20 - C
Here, psychological abuse was instrumental in maintaining the power differentials between husband and wife, even when the wife is able to achieve a level of economic success through business. It is notable that the respondent appeared to internalize the status inferiority. Indeed, the limited exposure to	As we will see, agency as an element of <b>empowerment</b> in the Myanmar context may be more appropriately defined in terms of community, rather than solely at the individual level.	Notably, power fluctuated across time and life conditions of women's narratives. In communal societies like Myanmar, the level of women's agency (as a function of <b>empowerment</b> ) may be more accurately gauged through her social networks and communal action on her behalf, rather than through	One woman from Mawlamyine notes that she draws substantial emotional support from the women's community center staff: "I want to come here a lot, as I know I can disclose all my feelings." The importance of social networks for women's <b>empowerment</b> prior to and during marriage suggests that	Sociological research on the social mechanisms that shape women's <b>empowerment</b> and affect her risk of exposure to IPV tend to focus on women's <b>empowerment</b> within already established relationships (Gelles 1985; Goode 1971; Kabeer 1999; Schuler et al. 1996; Yount 2005). Conversely, demographers quantify how women's life conditions	For this reason, we encourage the enhancement of extant global sociological theories of gendered power within marriage to more systematically consider and measure women's life conditions during the pivotal period prior to marriage as a key predictor of women's <b>empowerment</b> and

ingredients of <b>empowerment</b> during the transition to marriage may affect internal self-confidence and prevent women from acting agentically during the course of marriage (Yount, Crandell, and Cheong, forthcoming).		individual-level characteristics (Kabeer 2011).	<b>empowerment</b> in Myanmar may rest within the individuals, but also within collective action among groups of women (Sardenberg 2008), with implications for overall risk of abuse (Lanier and Maume 2009).	during the marriage transition affect gendered power structures within the family (Malhotra 1997; Quisumbing and Hallman 2005; Yount, Crandell, and Cheong, forthcoming). Here, we demonstrate the link between these two veins of scholarship.	exposure to abuse in marriage.
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### GENISSUES – Tabela C76

Referência	Público/Objeto	País do estudo	Trechos		
			p. 27 - C	p. 30 - ?	p. 32 - S
Zalcberg (2007)	Mulheres hassídicas que passam pela prática de raspagem dos cabelos após o casamento	Jerusalém (Israel/Palestina)	The fact that the women in Toldot Aharon scrupulously obey the severely restrictive modesty regulations imposed on them leads them to consider themselves on a higher religious level than the women of other groups, and sometimes even the other groups see the Toldot Aharon women this way. Their unique appearance <b>empowers</b> the women, giving them the collective identity of an elite group, and creates a clear distinction between themselves, who they see as belonging to the “top of the top,” and those outside the group, including the women in other ultra- Orthodox groups. Thus the severe modesty requirements are a mechanism for isolating the group from society in general.	This paper has presented the way the women in an extreme religious group in Jewish society perceive and cope with the severe modesty norms imposed on them. The findings of the study show that there are a variety of voices among the Toldot Aharon women, ranging from the perception that these practices are favorable, “fun,” desirable, and normative, through the perception that they have an important religious meaning and <b>empower</b> the women, to the perception that they are not easy for the women, damage one’s attractiveness and cause great pain. The existence of these different voices attests to a lack of unanimity among the women with regard to these practices, as with religious	Thus, it seems that the practices of head-shaving and wearing a black kerchief, which are regarded in Western society as a clear example of the regulation of women’s bodies and a form of patriarchal oppression, might paradoxically be seen by the women of Toldot Aharon as an expression of <b>empowerment</b> and superiority.

				practices in other areas of life. This means that even the most extreme religious groups are not monolithic, and the women within them see their world in different ways, as is true in any social system.	
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### GENISSUES – Tabela C77

			p. 27 - ?	p. 27 - ?	p. 27-28 - C	p. 28 - ?	p. 28 - C	p. 28 - ?
Park (2008)	Mulheres coreanas imigrantes com o intuito de trabalhar nos EUA	EUA	In the past, the scholarship had been somewhat polarized between studies (e.g., [9, 16]) emphasizing women's increased bargaining power vis-à-vis their spouses as a result of income production, and those who focus on immigrant women's disadvantaged labor market location and the continuing patriarchal ideologies within immigrant communities (e.g., [4, 5, 12]). More recently, a growing critique [6, 7] has argued that we	Using in-depth interview data collected from thirty first-generation Korean immigrant women, I examine their multi-layered and shifting definitions of work and motherhood. The analysis finds that women's interpretations of work, income, and roles in the family are intimately connected and hinge upon one another, and that women weave together conflicting forces of <b>empowerment</b> and <b>disempowerment</b> into inter-connected realities by exercising	A sizable volume of research has debated in the past decade or so whether paid labor <b>empowers</b> immigrant women with greater autonomy. What has come out of the discussion is a growing recognition about simultaneous operation of <b>disempowering</b> and <b>empowering</b> forces that shape immigrant women's lives. According to this new way of thinking, many of the changes immigrant women face	Indeed, the cultural and structural changes immigrant women experience through their daily lives during settlement processes are often paradoxical and <b>dis/empowering</b> . I am using the term <b>dis/empowerment</b> to emphasize the coexistence of conflicting forces which <b>empower</b> them in certain ways but exacerbate their oppression in other ways. As the above authors (i.e., [6, 7, 26]) argue, complex elements of <b>empowerment</b> and <b>disempowerment</b>	What is missing in this type of analysis is how <b>dis/empowerment</b> in different dimensions of life interplay with each other, and how women experience such interplay as lived realities. The crux of the theoretical dilemma here is two-fold. One is that the analytic separation of different dimensions of women's experiences frequently leads to an artificial split of women's lived realities which may be in fact experienced as connected, albeit conflicting at times. The second problem is that the analytic separation is often followed by standardized and essentialized interpretations of key theoretical themes,	I propose that one way to address this challenge is to recognize that the <b>dis/empowering</b> dualism is a lived reality, embedded in women's daily routines in work and the family. The crucial piece often missing in existing studies is the idea that immigrant women are the agents in charge of their own everyday realities.

			<p>need to address simultaneous forces of <b>empowerment</b> and <b>disempowerment</b> as an integral reality of immigrant women under multiple systems of inequality. [...] Furthermore, women's active involvement in constructing and reacting to various <b>empowering</b> and <b>disempowering</b> realities has been often overlooked, rendering women as victims rather than agents of change in their own life course plans.</p>	<p>agency through interpretation.</p>	<p>after migration entail both <b>empowering</b> and <b>disempowering</b> elements [6, 7, 20, 26, 29, 30]. For instance, while paid work may allow immigrant women to gain greater economic independence from men, the needs for income simultaneously make women more dependent on their paid work and therefore prevent them from protesting unsafe and unlawful working conditions in their jobs [26]. Foner [7] argued that while wage labor may give immigrant women better bargaining power in decision-making and housework sharing, it fails to</p>	<p>are not mutually exclusive, but concomitantly integrated into immigrant women's multi-faceted post-migration experiences. The challenge then is how to theorize and analyze the dynamics of <b>dis/empowerment</b> as lived realities, and move beyond merely juxtaposing conflicting conditions befalling immigrant women.</p>	<p>thereby simply juxtaposing <b>empowerment</b> and <b>disempowerment</b> as parallel forces. For example, income is interpreted as an <b>empowering</b> factor, and traditional gender ideologies in the family are defined as a <b>disempowering</b> force. Less often questioned in the literature is whether income production is indeed interpreted by immigrant women as <b>empowering</b>, or traditional gender dynamics in the family are experienced by women as uniformly <b>disempowering</b>.</p>	
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					<p>change much in traditional gender ideologies and role patterns that still lock immigrant women into subordinate domestic responsibilities. In these studies, the seeming contradiction between <b>empowering</b> and <b>disempowering</b> forces is conceptualized as a fundamental reality for women. In line with this view is Feree's caution [6] against imposing monolithic frameworks that assume consistency in working women's lives which may be, in reality, fundamentally inconsistent.</p>			
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## Continuação (Park, 2008)

p. 29 - S	p. 29 - S	p. 31 - S	p. 32 - S	p. 33 - S	p. 34 - S	p. 35 - ?	p. 35 - S
In carrying out their everyday lives circumscribed by conflicting forces, women construct their own interpretations of <b>dis/empowering</b> conditions and organize meanings strategically to lay out paths to adaptation into the new society. Thus, as lived realities, income-producing work and women's roles in the family are unlikely to be perceived by women as disparate realities; rather, these facets are likely to be experienced as repeated and somewhat continuous everyday practices. In the daily construction of their experiences, immigrant women create their own "definitions of situations" [31],	To highlight this proposition, I examine a sample of Korean immigrant women, focusing on their narratives about work, the family, and their changing class locations through immigration. My analysis adds the following theoretical insights to the existing dialogues on immigrant women's work. First, <b>empowerment</b> is not inherent in immigrant women's work, but rather interpretations of work are contingent upon other factors such as class identities and women's	Studies on immigrant women most often associate positive meanings to women's income-generating capacities through employment outside the home, however, the ways in which Korean immigrant women in this study interpreted their work were far from monolithic. For my respondents, work was neither <b>empowering</b> nor <b>disempowering</b> by definition, but rather had malleable meanings which hinged upon several issues including economic downward mobility, cultural	"I think I had been somewhat ignorant and naive [Before coming to the United States]. I had known very little of the world outside my home. But now, I want to make my own living. I would like to continue to work until I get very old. I feel a great joy when I realize, "oh, I was capable of doing this kind of work!" These days, when I visit Korea, I know that I am not crazy about Korean society. I would not have liked it there [had I stayed]. My friends in Korea do nothing. When I meet them, all they talk about is how they enjoy going to gyms, and saunas. That's their lifestyles. But I cannot identify with them. Even if that kind of lifestyle symbolizes their	While women generally understood that their income was essential in sustaining the family, bringing in income was not immediately and readily perceived as <b>empowerment</b> as illustrated in the case above. There are additional reasons why earning income was not readily and uniformly received as <b>empowerment</b> by women. In general, immigrant women's income is most often directly used to cover basic living expenses such as food, housing, and car payment for the family, allowing little	"Money was important then, because we were broke. The new business we had started did not generate any profit. So, money was very tight. The fact that I was selling this item to make money, not as some kind of promotion, but to do the sales with the urgency to make living...it was so humiliating." Her memories about her first work in the United States are thus framed mostly by economic difficulties, guilt for her children, and her sympathy for her	Thus, work in Korean ethnic business was not readily considered as an <b>empowerment</b> by many of the respondents, and instead was often described with a somewhat self-denigrating term, "mak-il," which meant unskilled or low status physical labor that did not require education.	Thus, these various issues simultaneously framed the interviewed women's attitudes about their work and income, producing ambivalent and fluid interpretations. Most importantly, downward mobility, income, job statuses, and relative earning power are all inseparable from women's interpretation of work as <b>empowering</b> or <b>disempowering</b> . This points to the need to understand <b>dis/empowerment</b> as complex processes linking, rather than separating, different aspects of women's pre-migration and post-migration experiences. [...] In this sense,



<p>and it is through their own multi-cultural perspectives that women interpret work, family, and motherhood as <b>empowering</b> or <b>disempowering</b> realities. For example, income from work outside the home is most often conceptualized as an improvement, or source of <b>empowerment</b> by scholars; however, newly immigrant women who are adhering to traditional ideals of mother as full-time caregiver may not feel that their income offsets their compromised roles or decreased autonomy as mothers. For these women, their attitudes about their paid work are fundamentally ambivalent, and cannot be clearly separated from their reduced</p>	<p>perception of ideal motherhood, and are constantly negotiated and renegotiated by women themselves.</p>	<p>perception of service work, and childcare. Depending upon how women perceived the connections between work and these issues, their attitudes about work fluctuated.</p>	<p>wealthy statuses, oh, I could not live like that. After a few days, I find myself really wanting to come back home. I want to work as long as I can. I don't think about an early retirement." Like this woman, many women's narratives illustrated shifting perceptions on paid work over time, with varying degree of <b>dis/empowerment</b> associated with their identity as working mothers. The meaning of work was, then, something that women in my sample had to renegotiate over time.</p>	<p>extra buying power beyond necessities. It is simply hard to feel <b>empowered</b> when your paychecks are instantly used to barely keep the family afloat above poverty.</p>	<p>husband who experienced a significant status loss. This was hardly an <b>empowering</b> experience for her.</p>		<p>women's income production, albeit insignificant and far from <b>empowering</b> at first, was still viewed as a deposit toward an upwardly mobile trajectory which later becomes a crucial framework for <b>empowering</b> interpretation of their work.</p>
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presence in and influence on their children's lives and on the family dynamics. Hence, simultaneous <b>dis/empowerment</b> is not an external force that entraps women, but is a flexible reality negotiated through women's relations to their changing locations within social structures. In this sense, women's agency is involved in the construction of <b>dis/empowerment</b> for immigrant women.							
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1680 Continuação (Park, 2008)

p. 36 - S	p. 36-37 - S	p. 37 - S	p. 37 - S	p. 38 - S	p. 38 - S	p. 39 - S	p. 39 - S	p. 39 - S
The respondents' emotions to and interpretations of paid work were intimately connected to their definition of ideal mothers. Being a mother was the single most important identity among the majority of my sample; 61% of the respondents picked "mother" as the most important identity label they associated with themselves. Given this, the ways in which women viewed work as	"It was really hard to go to work leaving my children behind. I would bring them to a babysitter who was an old Korean lady living across the apartment building. My 4-year-old son was a bit mature, but my daughter was only one. In Korea, all she knew was mommy. She used to be with me all day long. Being separated from me was very difficult for her. She would cry, and I struggled to turn my back to go to work. Every single day was like that. It was very tough on me. I cried too." This was a heart-breaking	"[...] In America, we are told not to send kids to school if they don't seem well, and if they get sick at school, the school would call to tell me to take them home. Before [I cut my work hours], I was completely torn when one of my children got sick. I couldn't leave my sick child home alone, nor send her/him to school knowing [about] the illness. We used to have only one car and my husband and I worked at two different places. At that time, neither	According to my data, the key issue which mediated the changing perspectives was the imperative of upward mobility. In my study, the majority of the respondents expressed overall status loss or downward mobility as the defining event of their immigration experiences. They, however, believed that what they had lost by immigrating would be compensated for by children's access to better opportunities in the United States. In other words, the respondents' own <b>disempowermen</b>	"I would swear that I won't bet everything on my kids, however I subconsciously wish that my children would live differently than I did. I think networking through schools and communities is very important in this country just as it is in Korea. I tell my son, and also say in my prayer, to become a leader. By this, I mean going into the mainstream, rather than simply making lots of money." Thus, the interviewed women often projected their children's future success onto their current <b>disempowermen</b> t as immigrants	Thus, several women in my study explicitly expressed conscious awareness of their contribution to provide for their children, whether they earned separate paychecks or co-operated a family business. Ironically, these women found <b>empowermen</b> t as mothers through their work by redefining themselves as providing mothers.	Similarly, for many of the respondents, working hard to achieve economic stability became a central component of being immigrant parents. In this context, many of the respondents found <b>empowerment</b> in otherwise exhausting work. Work outside the home was thus accepted by the women as an alternative to the traditional mothering such as being there to greet children from school, helping with school work, and making	My analysis of Korean immigrant women's experiences and interpretations of paid work supports that income producing work, changing class statuses, mothering, and children's future are experienced as connected, and the interpretation of one shapes and is shaped by the others. Korean women's complex relationships to work revealed that work involved multi-layered, <b>dis/empowering</b> meanings for Korean immigrant women, but in time, it has come to be viewed as	The transition from more negative perceptions of work into positive and more <b>empowering</b> ones also reflect the reconciliation of work and mother roles which had been perceived as antithetical to each other at the beginning of the settlement process but later became understood as inseparable.

<p>empowering or disempowering were closely related to how these women defined motherhood, and how they perceived their work as contributing to or distracting them from fulfilling their versions of the ideal mother.</p>	<p>experience of disempowerment as a mother for Sungok. She confessed that she did not like the work for this reason, and did not seem to remember if she appreciated at all the income she was bringing home.</p>	<p>of us was easily excused from work in the middle of the day to pick up a sick child at school. It was so difficult to endure. I would tell my children not to call me even if they get sick at school. It was so hard." These two women's accounts and others in the study epitomize how disempowering immigrant women can feel as mothers when they are separated from their children by long work hours. Interestingly, for most of the interviewed women, this conflicting feeling about</p>	<p>t and sacrifices were believed to be necessary for the children whose life would be better off, being raised in America.</p>	<p>and mothers; the ultimate empowerment for the parents, then, is none other than achieving their "American Dream" by the second generation. [...] Here, their disempowerment as the traditional mother—i.e., the stay-at-home caretaker and academic supervisor—is being replaced by the new parental imperative of financial support which is perceived to be essential for improving children's life chances in the United States.</p>		<p>home-made snacks and so on. Hence, by linking their work to their renegotiated roles as mothers and to "vicarious empowerment" through children, the respondents displayed agency in creating new positive meanings for work within the contexts of immigrant family.</p>	<p>generally positive. The shift from reluctance and disempowerment to general acceptance and positive meanings of work was mediated by women's redefinition of paid work, class statuses, and motherhood as well as their acculturation into ethnic culture and the particular socioeconomic circumstances of Korean immigrant communities. As such, the definition of work was not simply empowering nor disempowering in and of itself, but constructed and reconstructed through women's endeavors to</p>	
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		work did not last forever. Rather, many reoriented their cultural values and adapted to their new circumstances as working mothers.					create meanings of their lives in the contexts of immigration.	
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### GENISSUES – Tabela C78

			p. 146 - C	p. 149 - S	p. 150 - C
Clifton, Cadzow & Rowe (2009)	Programa de saúde voltado a mulheres de baixa renda (The Priscilla Project)	EUA	Pre and post-test evaluations of 29 completed cases this year measure indicators of successful self- <b>empowerment</b> in the areas of preventive and emergency healthcare use, nutrition and diet, community resources knowledge, family planning methods knowledge, and general satisfaction.	Because the project welcomes mentors from many different social backgrounds, including those having “higher status” in U.S. culture, it facilitates the close encounter between the disadvantaged and the advantaged, the latter of which often being ignorant of her unwitting complicity in the marginalization of lower status women. Compassionate though unknowingly condescending at the onset, the mentor becomes strikingly aware of the humanity, dignity, and competence of her mentee. This change in the mentor sparks feelings of <b>empowerment</b> in the mentee as well as a new wave of attitudes toward impoverished women in the mentor’s community.	Working with refugee and low-income pregnant women, who often experience the most severe forms of marginalization, the project aims to intervene in their lives and improve their health and well being as well as that of the next generation. It not only intervenes, though, it also helps equip women with the tools to become <b>empowered</b> in their own lives and communities, to successfully navigate the resources available to them and to establish healthy relationships as well as transform existing relationships into healthy ones.

# GENISSUES – Tabela C79

			p. 39 - S	p. 40 - S	p. 49 - S	p. 52 - S
Erchull & Liss (2013)	Validação de uma escala que mede o quanto mulheres acreditam que a sexualidade traz poder (Sex is Power Scale - SIPS)	EUA	<p>The notion of sexual <b>empowerment</b> is a thorny issue that has been the center of much recent debate [11–13, 19]. This debate revolves around whether girls and women who claim that they feel a sense of power through their sexuality are experiencing true or false <b>empowerment</b> [11, 12, 19].</p>	<p>One way women might experience power through their sexuality is in terms of gaining power over men. One example of this can be seen in a recent book in which young women are instructed to use their “erotic capital” in order to advance in the male dominated business world [9]. This type of power may be particularly important for women, as members of an oppressed group, because women have fewer other sources of power. When women experience multiple sources of marginalization (e.g., socio-demographic disadvantages) the need for this type of power may be further enhanced [2]. Feminists generally see this type of power as problematic [22]; however, that does not necessarily mean that women do not report subjective feelings of <b>empowerment</b> through using sexuality as a source of power.</p>	<p>Although being an object of male desire is a traditional role for women, most associate chastity and women being sexual gatekeepers with traditional femininity [23]. However, it has been argued that the image of the sexually active woman who desires and feels <b>empowered</b> by sex has been presented as the new feminine ideal [6]. Thus, women who subjectively associate sex with power may also endorse other traditional beliefs about women, and this is supported by our data.</p>	<p>The SIPS assesses the subjective feeling that women can gain power over men through their sexuality. This set of beliefs may be one that many young women feel as though they are supposed to endorse as our culture sends the message that they are supposed to be sexually active, agentic, and <b>empowered</b> [6, 21]. However, even if women do receive a sense of power from their sexuality, it is important to recognize that this power is focused only on the self and is likely to be connected to restricted social norms associated with women’s sexuality and beauty [12]. The SIPS can help researchers and theorists better understand the predictors and consequences of holding beliefs connecting one’s sexuality to power.</p>

## GENISSUES – Tabela C80

			p. 198 - C
Wrigley-Asante & Agandin (2015)	Mulheres chefes de família após o êxodo rural dos homens	Gana	<p>Even though our finding may not necessarily be the same in other parts of Ghana, it corroborates the findings of similar studies done in parts of rural East Africa (see for instance [10, 14, 21]). We therefore argue that out-migration of males have consequences on the left-behind in the household and must be addressed. It is recommended that policies formulated to support the economic <b>empowerment</b> of rural women must pay particular attention to left-behind women. For instance, the Ministry of Gender, Children and Social Protection in Ghana must collaborate with other non-governmental organizations and have special programmes for such women. These women should be encouraged to form self-help groups that could be supported. Considering the fact that the majority of these women have little or no education, skills training programmes such as soap-making and sheabutter processing should be initiated. Linking up these women with external marketing avenues and the provision of micro credit schemes will go a long way to support them economically. To achieve this successfully, these programmes should be supported with education and sensitization programmes at the community levels in order to address patriarchal attitudes and change societal stereotypes such as perception and image of women in general and migrant wives in particular. The emotional needs of the women must also be addressed by providing counseling services in addition to the economic <b>empowerment</b> programmes. Most importantly, discussions of the health burdens of women must be broadened to include psychosocial problems that women experience out of what many may consider as 'trivial' social and economic circumstances. Indeed, the national migration policy currently being formulated must take into consideration the economic and psychosocial issues surrounding left-behind women particularly in rural areas.</p>

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## GENISSUES – Tabela C81

			p. 164 - ?	p. 164 - ?	p. 164-165 - S	p. 165 - ?
Bettis, Ferry & Roe (2016)	Meninas adolescentes de escolas públicas dos EUA ( <i>alpha girls</i> )	EUA	With the passage of Title IX, the second wave of the feminist movement, and the girl <b>empowerment</b> movement of the 1990s, many girls now live new markers of normative girlhood, which have come to include participation in sports and community arts programs, assumption of school leadership positions, and claims of self-assertiveness and self-confidence [10, 14, 15, 22].	However, some scholars have been cautious about this rewriting of girlhood [5, 14, 15, 22] as <b>empowered</b> . They have worried that the media portrayal of girls' successes has belittled the complexities of girls' lives, particularly in marking out the differences of race, ethnicity, social class and sexual orientation.	In this current post-feminist landscape, McRobbie [22] argues, it is not as simple as a backlash that is the undoing of feminism, but rather a context in which popular concepts like girl <b>empowerment</b> and alpha girls invoke an unfettered landscape of choice for girls. This new (false) meritocracy now suggests that all girls and women's success and failures are merely that of their own doing, their own choice, as it centers the individual and maintains a culture absent of social and systemic critique, especially for discussions of gender equity. Thus, the alpha girl, though touted as a new subjectivity of <b>empowerment</b> and equality, might also signal another way in which feminism has been co-opted within a post-feminist, neoliberal landscape (for other examples see [13, 22, 32].	However, the existence and understandings of this new discourse, the alpha girl, are under-researched; further, there is little scholarship that looks at how these particular girls negotiate the <b>empowerment</b> discourse in which they are enveloped on a daily basis. [...] This paper engages in discussions that reveal the tensions and contradictions that exist between the macro discourses—those that suggest young women are the harbingers of this new feminism and state of equality—and the day to day experiences of young girls—which reveal the influence of patriarchal gender scripts infused in girls' identities and thinking. Using interview and observation data, the authors examine how supposed alpha girls and their middle school teacher make sense of and live this notion of <b>empowerment</b> . We argue that the experiences of these two groups both complicate and reify the alpha girl discourse, showing that although young girls may conceptualize <b>empowering</b> forms of female



						subjectivity, adherence to traditional feminine gender norms coexists.
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Continuação (Bettis, Ferry & Roe, 2016)

p. 167 - ?	p. 168 - C	p. 169 - S	p. 170 - ?	p. 174 - S	p. 179 - ?
Discourses help shape the decisions and thinking that are made by youth and teachers in classrooms and, as importantly, the very questions that are asked and thus can be understood as central to both students' and teachers' identities. We attempt to untangle the discursive practices of girls who are embedded in the institutionalized power relations of classrooms amidst talk of girl <b>empowerment</b> and success. Feminist poststructuralism also helps us navigate the	Not surprisingly, the focus on girl <b>empowerment</b> has also resulted in several critical portraits of contemporary girlhood, such as the mean girl [38] and the phallic girl [22]. For example, the 'mean girl' uses relational aggression to forge her own interests in peer groups and school popularity [24]. Similarly, the 'phallic girl' is one who adopts certain behaviors of masculinity, such as a predatory and exhibitionary sexuality (think of Girls Gone	What these and Kindlon's iteration of girl <b>empowerment</b> miss is that other groups of girls face a very different set of choices due to their socioeconomic status, race, ethnicity, and sexual orientation. Currie et al. [10], Harris [14, 15], Walkerdine et al. [35], and McRobbie [22] have written extensively about how this focus on white supposedly <b>empowered</b> girls, as if they are the standard for all girlhood, has serious consequences on the	In the following sections, we share findings stemming from our data analysis to detail how the discourse of girl <b>empowerment</b> and the alpha girl is woven into the fabric of the daily life for 14 girls considered alpha as they participated in their 8th grade language arts/social studies classroom.	When asked to describe today's ideal girl, these 14 girls talked generally about an independent, assertive and thoughtful young woman. Absent from their comments is any mention of physical appearance or the prominence of heterosexual romance. This absence once again suggests that while the alpha girl discourse and the postfeminist landscape purport the <b>empowerment</b> of all women, it is instead	Complicating popular gender discourses such as the alpha girl requires researchers, teachers, and youth alike to first name the discourse, the assumptions that undergird it, and how it might be infused in their daily lives, in habits of thought and ways of speaking. What does the embodiment of this discourse look and act like? Why are all of the heroines in The Hunger Games, Frozen and Divergent, white and heterosexual and why do they physically embody traditional feminine body

conceptual binaries in which American girlhood is situated, variations on the good girl and bad girl split; the alpha versus at risk discourses are a few this research attempts to disrupt.	Wild media productions) in the name of equality, while simultaneously doing little to challenge notions of hegemonic masculinity or patriarchy [22]. While the mean girl and phallic girl tropes are associated with white privileged girls, they are often situated as the antithesis of the alpha girl. As such, these girls—mean, crass, and sexually provocative—are usually associated with the term ‘at risk’ and characterized as girls whose ‘choices’ concerning education, romance, and child bearing are considered problematic [15, 22].	lives of millions of girls who are not all necessarily living the life of the alpha or gamma girl. McRobbie [22] maintains that this focus on young women’s choice and freedom, both in economic and sexual realms, has created not only the assumption that feminism is unnecessary, but also that gender subjugation is over for all girls and women, and that all girls’ lives are changed for the better.		only certain kinds of women and young girls who express the appropriate behaviors who may get to be included.	proportions? Further, the social, political and economic contexts in which this particular discourse operates must be interrogated. Why alpha girls now, at this time, and in this place? We continue to live what Carol Tavis [33] calls “good, old fashioned American historical amnesia” (p. B9), which lets us continually recreate gender concerns and binaries, albeit in new forms. The current discourse of girl <b>empowerment</b> in the form of the alpha girl inappropriately simplifies/reduces what has always been complex, relational, and struggled over and will continue to be so.
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# GENISSUES – Tabela C82

			p. 98 - ?	p. 99 - ?	p. 104 - S	p. 108-109 - ?	p. 109 - ?	p. 115 - S	p. 116 - C
Clonan-Roy, Jacobs & Nakkula (2016)	Adolescentes negras e latinas	EUA	In this paper, we first explain that we ground our model in two theoretical frameworks: critical race feminism and positive youth development. Next, we detail how we are re-positioning the positive youth development model to fit adolescent girls of color by presenting our descriptions of each competency complemented by qualitative data from our research. Finally, we explain the implications of this model for practice and scholarship, with an emphasis on supporting and <b>empowering</b>	In spite of the multiple oppressions that women of color experience, Wing emphasizes that the essence of women of color “is also characterized by a multiplicity of strength, love, joy... and transcendence that flourishes despite adversity” [72]. CRF [ <i>critical race feminism</i> ] intentionally places women of color and their experiences of adversity and perseverance at the center of its analysis. In addition to analysis, critical race praxis is a part of CRF.	Our model holds that the development of a critical consciousness is fundamental in order for adolescent girls of color to fully realize the potential of the central competencies of the PYD model. We envision critical consciousness as a core competency through which the other competencies of the PYD framework are mediated to form a more complete and culturally authentic model of development for girls of color. Adolescent girls of color often experience “multiple marginalities,”	Lerner et al. [37] emphasize that “a major source of diversity in developmental trajectories are the systematic relations that adolescents have with key people and institutions in their social context; that is, their family, peer group, school, workplace, neighborhood, community, society, culture, and niche in history”. Thus, adolescent girls’ notions of character are intimately tied to the character traits that their families, cultures and sociopolitical contexts value. Sometimes these	...Because you are the first, like, Black female...you know you’re not, like, an employee here, you’re just like a person that we can go to, like, that means a lot. Well to me it does, and I know it matters to all the other girls because we’ve never had a Black woman that’s like, “You know, you are <b>empowering</b> , you can do this, you can do that, you can do anything that you set your mind to.” It’s mostly like, White males	The competencies in the existing PYD model do not address this complexity in risk, protective factors, or the ability to utilize self-righting tendencies in response to adversity and forms of discrimination. Our model emphasizes that critical consciousness mediates the competency of resilience by <b>empowering</b> youth to critically examine the roots of the adversity they face, rather than internalizing such adversity and attributing it to oneself. Critical	Second, our model offers unique insights for the construction of girls’ groups, whether formal or informal, as environments in which adult allies (applied researchers and practitioners) can nurture the development of the adapted PYD competencies and girls can <b>empower</b> one another in a critically supportive manner. Because mainstream education often values White, middle class cultural capital, girls’ groups can serve as spaces that value girls’ of

			adolescent girls of color.	Through the CRF lens, praxis is defined as “seeking to identify ways to <b>empower</b> women through law and other disciplines” [71].	cultural dissonance, and role confusion, which can prevent the development of a positive sense of identity [60]. Developing the skills to critically question and analyze power relationships in the social world, and more subtle and interactional forms of gendered and racial/ethnic marginalization, will <b>empower</b> adolescent girls of color to navigate these multiple marginalities.	contextual value systems can be problematic or <b>disempowering</b> for girls of color, like the practices upheld in Rocio’s family.	telling you what you should and should not do, in this community. So, thank you. - Jennifer, 10th grade, talking with Author 2 during a one-on-one interview	consciousness can enable girls to critically use resources to promote their resilience: ideally, girls would develop the skills to navigate relationships with school personnel, family, and peers to seek out the support that would nurture their existing strengths and allow them to overcome periods of hardship.	color funds of knowledge and culture, promote understanding of the social contexts in which they develop, and examine the specific forms of oppression that they experience [21, 46].
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## GENAMAZONIA – Tabela C83

Referência	Público/Objeto	País do estudo	Trechos				
			p. 74 - C	p. 75 - C	p. 75 - C	p. 79 - C	p. 79 - C
Álvares (2013)	Participação das mulheres nos espaços de poder no Pará	Brasil	<p>“Os movimentos de mulheres e feministas e sua atuação no avanço das carreiras femininas nos espaços de poder político” projeto proposto pelo GEPEM/UFPA ao CNPq-SPM (2008-2011), ressaltava um problema transnacional - sub-representação das mulheres nos espaços de decisão política – e uma avaliação, entre outros objetivos, sobre os caminhos dos debates dos movimentos de mulheres e feministas no Pará, considerando os acordos de Beijing (1995) e as atuais Metas para o Desenvolvimento do Milênio (MDGs) pelas Nações</p>	<p>Neste sentido, e considerando que os recursos pessoais acumulados e o padrão de representatividade social, que constroem atuando nos movimentos de mulheres e em suas bases locais de moradia, podem ser fatores de incentivo para possível carreira política, o core deste projeto objetivou/intencionou identificar a contribuição dessas organizações, relativas a capacitações de suas associadas, estimulando-as ao <b>empoderamento</b> e interesse para a competição eleitoral. E com base nessa problemática, foi formulada a hipótese de dependência: a atuação dos movimentos de mulheres e feministas, entre as suas associadas, incentiva-as</p>	<p>Desse material, foram extraídos os conteúdos para elaboração do artigo Histórias de Mulheres, <b>Empoderamento</b> e Ativismo Político, no qual, por meio de dados estatísticos e de relatos particulares, serão analisadas as duas fases do processo metodológico usado na pesquisa, relativo ao trajeto social e acesso das associadas dos movimentos de mulheres ao <b>empoderamento</b>.</p>	<p>É com esta filosofia que as feministas brasileiras interagem com os movimentos articulados de mulheres e implementam suas práticas de discussão da/esfera pública e sobre o conceito de político. Nessa acepção, será demonstrada a polarização das agendas de articulação das mulheres para o tempo da conquista de espaços, nos lugares da decisão política, e de melhorias da qualidade de vida por meio das ações de <b>empoderamento</b>.</p>	<p>O conceito de <b>empoderamento</b> tornou-se eixo central dos debates sobre os temas da inclusão/exclusão dos sujeitos sociais aspirantes a uma identidade construída mediante a participação no poder público, avaliando-se os déficits das mulheres no âmbito do poder, quer no plano formal das normas institucionais, quer no da cultura. Nas últimas décadas, houve generalização desse conceito na esfera internacional, nacional e local para contemplar, primeiro, a exclusão da pobreza nos países do sul asiático, seguindo-se a situação das mulheres (cf. J. ROWLANDS, 1997</p>

			Unidas, com uma assertiva e duas questões: a) os movimentos de mulheres têm registrado/ contabilizado presença significativa nas demandas e no controle das políticas públicas conquistadas, com ênfase em agendas estimuladoras ao <b>empoderamento</b> feminino.	na formação de uma cultura de <b>empoderamento</b> estimulando candidatarem-se aos cargos parlamentares e/ou majoritários numa competição eleitoral.			apud LÉON, 2001).
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Continuação (Álvares, 2013)

p. 79-80 - C	p. 80 - C	p. 81-82 - C	p. 82 - C	p. 83 - C	p. 86 - C
A ampliação do uso do conceito diluiu seu significado e criou ambivalências e contradições, visto que a pressuposição desse conteúdo refere-se à conquista do poder. Dessa forma " <b>empoderarse</b> " significa que las personas adquieren el control de sus vidas, logran la habilidad de hacer cosas y de definir sus propias agendas. Al relacionarse con los intereses de los desposeídos de poder, el término se toma como expresión de un cambio	Considerando que o processo de <b>empoderamento</b> converge para a demanda pela informação qualificada que assegura às mulheres o maior conhecimento sobre a autonomia, ou seja, a capacidade de elas decidirem sobre questões/aspirações/objetivos que lhes interessam alcançar/ concretizar, foram elencados 20 temas de múltipla escolha, supondo-se a possibilidade de estarem na agenda de discussões das associadas.	Desses temas, dois se situaram na política formal e foram menos mencionados, embora presentes na considerada "faixa nobre", ou seja, entre os que ultrapassaram os inscritos numa outra perspectiva de recolher capital social para fortalecer o <b>empoderamento</b> perspectivado (o da dimensão tangente às demandas aos cargos de decisão política): participação política e o direito de as	Para detectar essas nuances, em maior ou menor intensidade, entre os objetivos da pesquisa, foi priorizada a identificação de quais temas/formas de discussão subsidiavam o entendimento, pelas associadas dos movimentos de mulheres, sobre <b>empoderamento</b> , de modo a pleitearem acesso aos cargos de	Os resultados apontam percentuais abaixo dos que foram dados aos assuntos de ênfase do cotidiano na comunidade. Tema como Democracia e Cidadania (47,37%) presentifica-se nos debates que se realizam sobre os direitos da mulher e os 20 tópicos sugeridos para apontar quais os que mais registram uma demanda de	O Simpósio "Democracia e Participação Política nos Movimentos de Mulheres e Feministas no Pará: cenários, práticas de <b>empoderamento</b> e espaços de decisão política" reuniu, em um espaço da UFPA, 22 movimentos de mulheres do Estado do Pará. As sessões foram dedicadas à

<p>deseable, sin ahondar en las especificidades que tal cambio implica; es decir, sin precisar su significado(MAGDALENA LEÓN, 2001, p. 96)." Esse processo de empoderamento referido, <b>incluindo</b> o autorreconhecimento do poder adquirido na conquista de capital social, subsidiou a elaboração e aplicação das questões relativas à trajetória pessoal das associadas dos movimentos de mulheres enfocados na pesquisa, assim também a avaliação das estratégias e técnicas utilizadas pelos movimentos para capacitação política formal por meio de eventos temáticos com esse enfoque. Assim também, outras questões delinearam o cenário, a cena, os bastidores e os atores sociais responsáveis por essas atividades de formação.</p>		<p>mulheres se elegerem aos cargos políticos; eleições, campanha, filiação e militância partidária. As informações dos questionários foram fundamentais para consolidar/entender a definição de política e processo de <b>empoderamento</b> inscritos nas demandas do II PNPM, "Capítulo 5 – Participação das mulheres nos espaços de poder e decisão: objetivos, metas e prioridades" –, no qual também se inscreve um "Plano de ação" e se detalham as carências que atingem as mulheres, ocasionando que sejam subrepresentadas nas diversas instâncias de decisão política, e desse modo, historicizando a cultura sexista causadora da ausência desse gênero nos cargos parlamentares e executivos, e da baixa insistência delas em</p>	<p>representação parlamentar e majoritários, entendendo-se o processo diferenciado para essa situação específica.</p>	<p>capacitação entre as associadas podem incluir esses dois conceitos. O tópico sobre Partidos Políticos se nivela ao anterior (47,37%). Sequencia-se Participação Política (44,74%); Política partidária (42,5%); Eleições (42,98%); Campanha eleitoral (36,84%); <b>Empoderamento</b> das mulheres para os cargos de decisão política (34,21%); Política partidária (34,21%) ; Reforma do sistema político brasileiro com base nos I e II PNPM – SPM/PR (25,44%); Reforma do sistema eleitoral(19,30%).</p>	<p>exposição dos relatos das experiências das associadas e suas formas de ativismo. Algumas apresentaram em vídeo as imagens do trabalho que fazem em sua associação e outras trouxeram seus materiais de formação e os produtos por elas fabricados no capítulo referente à política de geração de emprego e renda. Seus relatos são representativos de uma história singular de trajetórias, possibilitando avaliar o enfoque e as práticas dessas mulheres para criarem maneiras de <b>empoderamento</b> nas arenas da política formal. Neste sentido, enfatizam uma trajetória cotidiana de ativismo que as conduz às</p>
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		competir.			demandas de políticas públicas, por meio do enfrentamento contra a pobreza e a violência de gênero, assim também campanhas pela melhoria da comunidade onde vivem. É o que se constata nos depoimentos a seguir.
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1700 Continuação (Álvares, 2013)

p. 92 - C	p. 95 - C	p. 96 - C	p. 96 - C	p. 97-98 - C	p. 98 - C
"O <b>empoderamento</b> das mulheres nós decidimos dizer assim: - chega de ser rabo e vamos ser cabeça. O que quer dizer isso? Que antigamente era só secretária, vice de conselho fiscal, agora não, nós estamos partindo pra que nós vamos ser presidente, coordenadora e ser cabeça, sabe, nos estamos lutando, nesse ano agora 2010, 2011, nos elegemos três companheiras importantes pra nós dentro do município que foi no Sindicato	Se entre os objetivos originários para a construção do projeto intencionava-se avaliar quais ações os movimentos de mulheres realizavam para cumprir as metas dos protocolos assinados pelos governos e previstas na Plataforma de Beijing, em recentes convenções e nos I e II PNPM, objetivando influenciar a superação da desigualdade de participação das mulheres em cargos legislativos e executivos da	Em suas falas e nas respostas ao questionário, não se percebe a aproximação com o partido político, embora quase 60% delas sejam filiadas, sejam chamadas para integrarem as cotas de gênero e partidária em tempo eleitoral, além de fazerem o serviço de campanha. Esse detalhe é indicativo de que a organização partidária não é vista como elementos de primeira necessidade em suas maneiras de <b>empoderamento</b> para a política formal. Outro	Entretanto, na perspectiva da equipe de trabalho da pesquisa houve reconhecimento de que há estratégias de <b>empoderamento</b> representativas dos tipos de atuação que emergem para a superação das desigualdades enfrentadas. E os mesmos se acham permeando tanto as respostas recolhidas nos questionários quanto as intervenções que fizeram durante o simpósio recente e, principalmente, quando	Finalmente, a síntese para esta conclusão é a de que: - as associadas dos movimentos de mulheres estão cumprindo as metas do milênio (ODM-ONU) ao criarem suas estratégias de <b>empoderamento</b> ; - elas privilegiam as necessidades básicas de demandas de outras mulheres de sua comunidade e da própria comunidade; - a política formal não está nos seus planos não só porque as evidências de situações hostis de enfrentamento como a	E ainda como registro final, convém propor: - a)revisão das formas de <b>empoderamento</b> com a inclusão de mais uma ênfase, inclusão de discussões sobre as temáticas específicas aqui reveladas e que se acham empobrecidas de debates; - b) sensibilização dos partidos políticos à presença das mulheres filiadas e a criação de uma agenda de formação para as mulheres independente do tempo eleitoral; - c) fortalecimento de candidaturas femininas



<p>Rural dos Médios Produtores Rurais, na STR, que é a segurança dentro do trabalho dos vigilantes. Aonde nós lutamos só tinha homens não tinha mulheres, mulheres não podiam ser vigilantes nos primeiro fomos pra justiça pra poder colocar vigilante lá, agora nos temos uma presidente da SIT lá dentro. É luta do nosso movimento lá, então com isso vê temos muitas brigas jurídicas, nosso movimento não tem assim O empoderamento das mulheres nós decidimos dizer assim: - chega de ser rabo e vamos ser cabeça. O que quer dizer isso? Que antigamente era só secretária, vice de conselho fiscal, agora não, nós estamos partindo pra que nós vamos ser presidente, coordenadora e ser cabeça, sabe, nos estamos lutando, nesse ano agora 2010, 2011, nos elegemos três companheiras</p>	<p>democracia eleitoral, as questões motivaram a equipe a investigar que maneiras de <b>empoderamento</b> estavam sendo criadas de modo a capacitar as parceiras para o enfrentamento ao status quo que definia a política como “prática masculina”.</p>	<p>agravante para pensar o distanciamento entre movimentos de mulheres e partido político é que as temáticas específicas para capacitação ao <b>empoderamento</b> de indicativo político são pouco representativas para elas, também esboçadas nos dois instrumentos usados para o dimensionamento da situação. E nas suas falas, há uma ausência incondicional de referências aos partidos.</p>	<p>se constata que dentre as associadas entrevistadas somente uma delas fora eleita num cargo parlamentar municipal em 2008.</p>	<p>pobreza e a violência doméstica se constituem numa linha de fogo para atingir a superação; - não são estimuladas à competição eleitoral, sentindo-se discriminadas pelas lideranças dos partidos na escolha de filiados homens vistos com mais prestígio; - o partido político não se importa, visto não investir, numa formação política para essas mulheres dos movimentos, muito mais interessados em fazer o “jogo” de articulação política com a “cara masculina” em tempo de eleição.</p>	<p>sem que isso represente a obrigação das cotas ou serviço partidário para uma integração com as suas demandas nessa área, sem esquecer as básicas pelas quais elas tanto lutam. - Criar responsabilização para avaliar a relação partido &amp; mulheres &amp; poder, hoje, e enfrentar os resultados sem medo de perdas eleitorais. Mulheres são a maioria do eleitorado no Brasil! - Um lema para tratar esse assunto de <b>empoderamento</b> e mudança de regras seria alterar a cultura política.</p>
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importantes pra nós dentro do município que foi no Sindicato Rural dos Médios Produtores Rurais, na STR, que é a segurança dentro do trabalho dos vigilantes. Aonde nós lutamos só tinha homens não tinha mulheres, mulheres não podiam ser vigilantes nos primeiro fomos pra justiça pra poder colocar vigilante lá, agora nos temos uma presidente da SIT lá dentro. É luta do nosso movimento lá, então com isso vê temos muitas brigas jurídicas, nosso movimento não tem assim."					
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### GENAMAZONIA – Tabela C84

			p. 177 - C
Sousa Filho & Álvares (2013)	Participação de mulheres como candidatas na eleição municipal de 2008, no Pará	Brasil	Tais estratégias perpassam por fatores já mencionados, ou seja, a situação das trajetórias femininas com propensão de benefícios à formação do capital político. O fortalecimento desses recursos pessoais é a razão pela qual um partido quebra o padrão de elegibilidade existente nos municípios paraenses. Neste sentido, foi pertinente a discussão de Duverger (1970) sobre o poder das lideranças partidárias, visto que são estas que percebem os laços estabelecidos entre possíveis candidaturas e o nível de sedução circulando na comunidade na hora do pleito eleitoral. É nesse momento que se dá a importância de as mulheres que alcançaram as listas eleitorais. Estes vínculos motivam as possibilidades de obtenção de votos pelas mulheres <b>empoderadas</b> e sua indicação para concorrer e, no seguimento, garante-lhes um financiamento de campanha com possibilidade da vitória independente da participação no ativismo político de movimentos sociais.

HYP – Tabela C85

			p. 101 - S	p. 103 - S	p. 103-104 - S	p. 105 - S	p. 106 - S	p. 107 - S
Lyerly (2006)	Experiência do parto e sua relação com a tecnologia	EUA	Over the last century, with the development of modern obstetrics and the dramatic changes in birthing practices it has engendered, many women have sensed that something has been “amiss” (Rothman 1991, 30), that the experience of giving birth has not been the <b>empowering</b> , fulfilling event that it should be. While the sources of women’s discontent are many, themes of lack of agency, dignity, and alienation in the experience of labor and	In what follows, I will examine the relationship between a good birth and the use of technology. To this end, I investigate the way in which female shame is reinforced by dominant strains of birthing practice—both hospital-based obstetrics and midwifery—in attempts to pry apart demeaning practices from the use of technology per se. In order to do so, I attend first to mainstream feminist arguments, which locate culpability for women’s disaffection with modern birthing practices in technology. Next, I recapitulate and then identify weaknesses of major critiques of	Before addressing the relationship between technology and a good birth, it may be helpful to explore what it might be that makes a birth good. What immediately comes to mind is agency—the power and the presence to preside over one’s own experience of giving birth. The alternative, alienation from one’s labor, including “loss of control . . . of the productive process itself,” has been identified in general as a source of <b>disempowerment</b> for women (Bartky 1990, 101). [...] Dignity, too, seems to me a crucial element of what makes a birth good. Whereas giving birth can be transforming and <b>empowering</b> , women giving birth are inherently	To the extent that the midwifery model aims to redress the mind/body and maternal/fetal dualisms that erode an understanding of woman and fetus as interdependent, its goals are indeed critical to woman, pregnant and pregnable. If the alienation of mind from body renders a birthing woman’s emotional needs either secondary or dangerous, she is unlikely to feel <b>empowered</b> or connected in the birthing process. Furthermore, practices that derogate these needs are likely to diminish women—to communicate to them the insignificance of their personae as women and	But let us consider another example. Prenatal ultrasound, in which a moving picture of the fetus may be viewed, has been criticized as alienating and <b>disempowering</b> as well. Barbara Duden, for example, describes how in viewing the ultrasound, the woman becomes “a participant in her own skinning, in the dissolution of the historical frontier between inside and outside” (1993, 78).	One woman told me how seeing the fetus by ultrasound helped her husband engage more fully in the pregnancy, which in turn enhanced the experience for both of them. We have been reminded, of course, by a number of feminist moral theorists of the importance of interpersonal relationships. Although such experiences as the lovely inner sensations of fetal movement can never be truly communicated to another, the pregnant woman does not exist in a vacuum, but rather, as Annette Baier has emphasized, her individuality as a human being “develops out of a series of dependencies and interdependencies, and responses to

			<p>delivery are often the form that their protest takes (Young 1984; Rothman 1991).</p>	<p>obstetrical care, as well as the model proposed as women's hope for a 'good birth' and thus the rationale for mandating a rejection of medical technology in the birthing process. Based on Bartky's discussion of shame, I elucidate how practices in both obstetrics and midwifery can reinforce the <b>disempowering</b> and destructive affective attunement she describes. Finally, I offer an alternative analysis of and approach to birthing that does not locate culpability in technology itself, but rather in its misapplication, and which provides for a wide range of possibilities for a good birth,</p>	<p>vulnerable and, as Bartky has noted, more prone to feelings of shame than other women. A third element of a good birth that comes to mind is connectedness—to one's spouse, birth attendant, or even a nurse. The alternative, abandonment, then, would undermine the experience of a good birth. A good birth, therefore, would likely be one characterized, at the very least, by agency, dignity, and connectedness.</p>	<p>significantly reinforce the shame of embodiment and sexuality that pregnancy may evoke. Finally, to the extent that the separation of woman from fetus renders a pregnant woman either dangerous to her fetus or invisible, the maternal <b>empowerment</b>, connectedness, and dignity critical to a good birth are unlikely to characterize her birthing experience.</p>		<p>them" (1987, 49). Thus, to the extent that technology allows loved ones and others to engage more fully in a woman's experience of pregnancy, it is not necessarily the fragmenting force that its critics describe it to be, but rather may enhance her experience as a pregnant woman embedded, as she is, within a web of relationships. Thus, again, we see a more complicated picture of technology—one that may be experienced as either <b>empowering</b> or alienating, and as fostering either unity or separation.</p>
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				regardless of the location (home, hospital, or birthing center) or degree of technological intervention.				
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Continuação (Lyerly, 2006)

p. 108 - C	p. 109 - S	p. 111-112 - S	p. 112 - S	p. 113-114 - S	p. 114 - S	p. 114-115 - S	p. 116 - S
Ultimately, such exhaustion can lead to the need for assisted delivery. Relief of the pain associated with labor through, for instance, locally administered anesthesia such as the epidural may rejuvenate and <b>empower</b> the woman in labor. It may give her the chance to rest, even sleep, as her labor progresses and replenish her energy for the physical demands that	Given that technology does not unequivocally have the alienating, <b>disempowering</b> effect that its critics have claimed, women who embrace it are not necessarily excluded from the possibility of experiencing a good birth. Agency, dignity, and connectedness are not exclusively peculiar to births without technology, and, in fact, may be enhanced by technology itself.	We have identified the power and presence to preside over one's own birth as important to the definition of a good birthing experience. In fulfilling the masculinist ideal and insisting on control of the emerging fetal head with forceps, however, Dr. P repeatedly alienated women from their reproductive labor. Bartky has argued that the <b>disempowerment</b> that characterizes such alienation serves as "a prohibition on the development and exercise of capacities, the	For instance, though anesthesia as traditionally administered often rendered the woman passive, I have argued that its sensitive application can actually enhance a woman's ability to engage more fully in her birthing experience. Thus withholding anesthesia, or even worse, advancing ideologies that equate its acceptance with failure, has an impact similar to Dr.	Second, the shame that Bartky describes is corrosive and self-reinforcing due to the way that it <b>disempowers</b> those who are shamed. "The experience of shame," she argues, "may lend legitimacy to the structure of authority that occasions it, for the majesty of judgment is affirmed in its own capacity to injure" (1990, 97). Patients' shame would, in fact, reinforce the structures of domination and oppression that occasioned it and	In reflecting on the example I have just provided, one could argue that it is indeed technology in the hands of actors within a patriarchal society that is at the root of women's shame associated with birthing. Dr. P's use of forceps, not to mention his justification for acting so irreverently, undoubtedly resulted from the medicalization of childbirth and thus the legitimization of obstetrical practices. However, to	Consider, for instance, the midwife who encourages women to forget anesthesia and have a "natural" birth. With the "natural" birth held as the ideal, the decision to use anesthesia can be experienced as a failure. Women anticipating labor will say, "I am going to try my best to deliver naturally." For those who change their mind or find themselves in a situation in which a "natural" birth is not possible, who need anesthesia or a cesarean	She had delivered in a local community hospital, with epidural anesthesia and a midwife who sensed that Diane needed her presence, but almost nothing else. And so, invited and enabled to preside over her own delivery, and with dignity and connectedness to my brother more than anyone else, Diane pushed beautiful Jessica into her husband's hands and into their life. She has since, for the first time in her life, begun an exercise

delivery entails.		exercise of which is thought essential to fully human existence" (1990, 115). In the setting of labor and delivery, such a prohibition might manifest as perceived limitations to what one is capable of accomplishing, producing, or enduring with one's mind and body.	P's placement of forceps. It potentially alienates the woman from the pain-free birth she desires, imparts a sense that she is incapable of participating in an <b>empowered</b> birth, and, ultimately, reinforces female shame.	women would thus feel it imperative that they return to the same <b>disempowering</b> arena for future obstetrical care.	blame technology is to miss the point. Important to note is that it was not, in the aforementioned situation, obstetrical assistance per se that was categorically <b>disempowering</b> and thus reinforcing of shame. Rather, I would argue, such assistance can contribute to a woman's sense of alienation from her labor when it is used as a means to shift the locus of agency—of control over a delivery from the woman to the attendant.	section, there is often a sense that they just didn't have what it takes, physically or mentally, to have a child the way their grandmother did. This sensing too, as apprehension of self as inferior or defective, can be just as <b>disempowering</b> as the shame induced by the antics of a masculinist man wielding technology as Dr. P did. Yet this shame is a result of what is thought to be an <b>empowering</b> birthing movement for women. How can this be?	program, but more importantly, she carries herself—her embodied self—with a new sense of pride and <b>empowerment</b> . Having demonstrated how giving birth can endorse women's sense of shame, we see too, in Diane's experience, what it can do to undermine shame's impact. A good birth may therefore be a unique opportunity to counter the shame that Bartky argues pervades female subjectivity.
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HYP – Tabela C86

			p. 77 - C	p. 78 - C
Rai (2007)	Participação na política institucional por mulheres indianas	Índia	<p>Despite all its problems, if deliberative communication is a viable future means of enhancing participatory politics and shifting policy as outcome through a process where different procedural mechanisms ensure the presence of groups hitherto excluded, then we can also begin to assess how the inclusion of women (as individuals and as part of a group) in PRIs could influence other levels of politics. Would, as is beginning to happen, women in rural India insist upon the redistribution of land, reviving questions of mobilization for better working conditions and access to social and financial resources (Karat 2005)? This could require a focus on an “empowered citizenry” within strengthened institutional frameworks for which procedural measures, such as the power of veto, “threshold representation,” and “weighted control over agenda-setting,” might be considered. What deliberative processes based on political redistribution of resources should allow for is a combination of recognition (of difference through quotas) as well as redistribution (through enhancing capabilities as part of the equation of deliberation, procedural mechanisms, and information exchange) to empower representatives to influence policy outcomes as well as change the nature of the debates themselves (Keck and Sikkink 1998, 3). Finally, would deliberative politics allow representatives to go beyond the group identities with which they started—especially in the context of quotas based on recognition of historical exclusions of groups—to become “empowered citizens” through the process of deliberation, through “rooting” as well as “shifting” their “original positions”?</p>	<p>Negotiations with and challenges to the state then become an important part of the deliberative strategy if democratic politics is to thrive and political actors are to exercise agency. David Marquand, for example, has argued that only an empowered and active citizenry can progress toward social equality (in Phillips 1999, 15). The two aspects need to be held together, sometimes in tension, to understand the nature of change through institutional politics. Despite the slow process of change at local levels of governance in India, women’s increased participation in panchayats is an important part of creating an active citizenry that includes both men and women and challenges the dominant relations of social power.</p>

## 1710 JWHIST – Tabela C87

Referência	Público/Objeto	País do estudo	Trechos					
			p. 138-139 - C	p. 139 - C	p. 139 - ?	p. 145 - C	p. 152 - C	p. 152 - C
Adelman (2011)	Freiras católicas do século XIX e comunidades em que exerciam papéis políticos	EUA	<p>These communities, with all their procedural and social intricacies, are examples of women's political cultures. In conjunction with Protestant and secular women's organizations, they illustrate that nineteenth-century American women developed their own systems of governance and community. These women neither mimicked men's structures nor shared in a universal women's political culture. Rather, groups of women charted their own paths, developing and implementing unique systems</p>	<p>Women's historians have become attentive to Catholic women religious, demonstrating that as teachers, nurses, and protosocial workers, sisters exercised an active and visible public role and were <b>empowered</b> by their membership in an order. [...] In order to better understand how communities of women religious shaped nineteenth-century social welfare and why so many young women were drawn to religious life in this period, it is necessary to</p>	<p>Within this system of protected participation, women's <b>empowerment</b> was tempered by the expectation that they would submit their individual voices to the will of God and the good of the community, an expectation, however, that even the prescriptive literature recognized as difficult to ensure. Community documents outlined an electoral system where women voted selflessly in accordance with God's will and accepted the majority's</p>	<p>The vow of obedience mandated submission, but it also created space for an even greater sphere of <b>empowerment</b> for some women—the ability for officers to command great authority. This authority was tempered by expectations that officers would act as God's intermediaries, therefore exercising God's power rather than their own, but community documents recognized that officers would be tempted to stray from this ideal.</p>	<p>At a time when American women were unable to vote or hold office in the world of civic politics, nineteenth-century women religious created and implemented an active and participatory system of self governance. Work on nineteenth-century Protestant women's benevolent and reform organizations illustrates that women in these organizations also enacted their own political cultures—electing officers, holding office, conducting business, and confronting</p>	<p>While they shared this element of constrained <b>empowerment</b>, however, the political culture of Catholic women religious remained distinct. Sisters participated in a self-governing community requiring lifelong membership, one that enshrined the divestment of self in political action and unquestioning obedience that communities retained from the tradition of Catholic religious life. This political culture offered opportunities for <b>empowerment</b> for women religious, although in carefully</p>



			<p>of community governance and social interaction. Women religious sought to find a balance between democracy and obedience, between egalitarianism and hierarchy—a task fraught with contradictions, tenuous equilibriums, and tensions that occasionally broke through the surface. Their systems of government demonstrate a dynamic political culture of female self-governance, one that was simultaneously <b>empowering</b> for the women involved and constrained within limits imposed by their religion and contemporary society.</p>	<p>understand the potential for <b>empowerment</b> and equality offered by this lifestyle, one facet of which was the communities' internal political culture. These communities offered women the chance to exercise authority and a political voice; however, they did so within boundaries circumscribed by gender, religion, and class, restraining these women's voices and actions within the "safe" confines of a male hierarchy, dictates of obedience and submission, and a class-based internal social ordering.</p>	<p>vote as evidence of divine intention.</p>		<p>divisions among the women based on class and social status. These organizations also offered women an opportunity for <b>empowerment</b>, while frequently veiling or containing challenges to nineteenth-century gender norms by creating male advisory boards and justifying their work as extensions of women's role in the domestic sphere.</p>	<p>prescribed and mediated forms, and shaped the life and governance of communities, providing the foundation for sisters' public work.</p>
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JWHIST – Tabela C88

			p. 119-120 - C	p. 120 - ?	p. 121 - C	p. 122-123 - C
Mishra (2012)	Ativismo do movimento de mulheres de Fiji	Fiji	<p>Educated and wealthy middle-class Hindu, Muslim, and Gujarati women founded the Indian Women's Society of Suva (later renamed Stri Sewa Sabha) in 1934. In line with the post-indenture reformism that was taking place during this period, women from this society attempted to alleviate poverty by fundraising to feed the needy and destitute and encouraging women to flexibly combine domestic work with income-generating activities such as sewing or cooking. Economic <b>empowerment</b> was the cornerstone of women's activism during this period. Left-wing activist Peni Moore summarizes the relationship between women's economic <b>empowerment</b> and women's oppression: "Unless women are economically independent, they cannot remove themselves from violence and related issues. Women's rights are about economic rights." To put this argument differently, "economic activity is the key to improving women's status."</p>	<p>In addition to <b>empowering</b> women economically, the Indian Women's Society of Suva played a critical role in lobbying government to change marriage laws for Indians in Fiji. Kelly states that the 1916 Marriage Bill was controversial because colonial authorities opted to keep "Indian custom" out of marriage laws in Fiji. "Administrators readily codified versions of indigenous Fijian custom as laws but refused to grant legitimacy or authority to the customs of Indians that came to Fiji as 'coolies' and plantation labor units." Practices like child marriage, polygamy, and bride selling were not accepted as valid forms of Indian custom, neither were they recognized in Fiji's laws.</p>	<p>During their 1926 Annual Conference, the women advised that: "a school for girls should be opened but that this could only offer part-time education in order to attract a greater number of girls whose mothers would permit them to attend classes for shorter hours." Rather than being a working women's union (which was the tradition of worker's movements globally) this organization focused primarily on legislating for the educational <b>empowerment</b> of girls.</p>	<p>This tendency to mobilize on the basis of race first is still evident amongst the vast majority of women's organizations in Fiji today. Indeed, the question that needs to be posed is: how do "traditional and rural-based organizations concerned with the welfare of women within the ethnic and customary context" with close associations with the church contribute to the <b>empowerment</b> of organic women? Development studies scholar Regina Scheyvens's response is that: "Collective networking through the church provides opportunities to share ideas and identify strategic interests, and allow time out from mundane everyday activities." Women are provided opportunities to discuss commonalities and differences and attend social functions where they exchange ideas that "encourage a sense of dignity, a desire for literacy and a broader horizon." Shameem adds to this discussion: "The moment women organized activities in</p>

						associations and organizations in the village they were negotiating a separate space for themselves."
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Continuação (Mishra, 2012)

p. 123 - C	p. 124 - ?	p. 131 - ?	p. 131 - C	p. 134 - ?	p. 136 - ?
<p>We can argue further that by learning the patriarchally-defined skills of white women (such as cooking and sewing) indigenous Fijian women <b>empowered</b> themselves economically. The participation of colonized women in "colonial enterprises" gave them the opportunity to learn skills that enabled them to earn an income and survive in a market-driven economy. Whether the money was used to put their children through school, build a bus-shelter, or lavatory for members of the village, women were helping to improve the living standard in their communities and meet their immediate needs.</p>	<p>Surely feminism is all about political, social, and economic contestations. It would be impossible to fully discuss the complexities of feminisms without taking into account women's political agendas, the social construction of gender, or the subordination of women because they are not economically <b>empowered</b>. On the whole, Hooper fails to accept that there are many strands of feminist thought and levels of consciousness.</p>	<p>Rokotuivuna criticizes women's organizations in the 1980s for engaging less in ideological discussions about women's <b>empowerment</b> and concentrating more on singular development issues or the Beijing Platform of Action. Slatter argues similarly: "We went through this period between 1975 and 1985 when a lot of the women's development initiatives for improving the status of women actually were taken over by agencies and donors." While this change was crucial to women's development economically, Slatter contends further that, to some extent, "it depoliticized women."</p>	<p>To a large extent, the Fiji Women's Crisis Center (FWCC) continued the transnational discourse espoused by the Fiji Y in the sixties and seventies. This NGO was established in Suva in 1984 by "expatriate women and teachers, nurses and social workers from Fiji." Its main objective was to respond to the high incidence of sexual assaults (namely, domestic violence, sexual harassment, and child abuse) and the lack of support services for women who were survivors of violence. In this way, FWCC pioneered what was to become a specific discourse against violence as it worked towards <b>empowering</b> women and helping them to remove</p>	<p>Promoting an alternative way of doing things, and presenting the idea of justice and political relations based on sorting out economic and social relationships, women have taken the leadership roles and are doing the consciousness-raising." Baghwan-Rolls similarly argues: "The post-2000 crisis <b>empowered</b> a lot more younger women—women who never really belonged to the Fiji feminist movement."</p>	<p>The challenge ahead for Fijian women is to continue all aspects of these collaborative efforts and to continue to talk about women's rights, economic <b>empowerment</b>, democracy, and peace using networks and spaces available to them.</p>

			<p>themselves from violent situations. Women from the Center summarized their objectives in the following way: “We work on the principle of the <b>empowerment</b> of women. We believe that all forms of violence against women are a violation of women's human rights, and that no one has the right to inflict violence on a woman or child under any circumstance.”</p>		
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### MERID – Tabela C89

Referência	Público/Objeto	País do estudo	Trechos						
			p. 2 - ?	p. 2 - ?	p. 18 - S	p. 19 - S	p. 19 - C	p. 22 - S	p. 25 - S
Despot (2016)	Mulheres da Guiana e de Trinidad que emigraram para os EUA	EUA	This paper will describe the lives of seven women within the Indo-Caribbean community, their experiences of immigration, ways of coping, and their feelings regarding <b>empowerment</b>	Emerging research on the impact of poverty, lack of resources, and the systematic <b>disempowerment</b> of Asian Indian women has consequently challenged beliefs about the “submissive Asian Indian woman” (Bhugra	The concept of resiliency was significant to this group of women. Women used words like “survivor” to speak about themselves and made	The final construct that the women described was that of <b>empowerment</b> . Employment opportunities offered all participants positive feelings of self-worth (Work gives you a sense of	The final theme of assertiveness and increasing awareness added a complex layer to the understanding of <b>empowerment</b> for the Indo-Caribbean women in this	In spite of the various challenges that the women in this study faced, they managed to maintain a remarkable amount of resiliency. Women used <b>empowering</b> words such as “strong,”	It was a joy to explore the striking similarities and genuine differences of the participants in comparison to my own life history. My involvement with this study led to a deeper

				and Desai 2002; Thiara and Gill 2010).	statements such as: "You are the one making all of the money and doing everything in the house. You are a very strong woman" (Being a very strong woman). The women reframed role strain as a positive experience because, although they now had to become providers as well as housewives, their new ability to earn money left them feeling <b>empowered</b> even while stressed.	value): "That's the thing, when you're working and making your own money you don't have to depend on anyone." Having a job afforded women the opportunity to reject dependence on others and provide for their families. "I have money. I can be independent. I can help my family." Participants also talked passionately about their desire to improve their lives (Making things better for yourself). This idea was repeated by nearly all participants and was evident	study. Some women, typically women who did not have children, stood by statements such as: "Don't take nonsense from nobody, somebody did something to you, you don't like it—you speak up." In contrast, married mothers struggled with this idea, especially in regard to standing up to employers. When asked to elaborate on their responses, the married mothers indicated that they had been socialized to please others. They also felt too economically	"independent," and "survivor" to convey their feelings about their triumphs over the obstacles they experienced. At the same time, they redefined challenges such as increased role strain (provider, mother, wife) to reflect their strength as minority, immigrant women. In accordance with Rokach's 1999 findings, Trinidadian and Guyanese women gravitated toward self-development and understanding to help them cope. Religion and social supports were	understanding of experiences that I have encountered as a woman within the Indo-Caribbean community, including sexism, subordination, and misogyny. The women's experiences also mirrored my own aspiration for self-understanding and familial piety. I was struck by the women's resilience and their desire to improve their circumstances. Moreover, their yearning for education, greater employment opportunities, and <b>empowerment</b> helped me recognize my position of
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						<p>whenever participants talked about their desire to obtain more education, to persevere, and to work toward change and progress. Participants also believed that <b>empowerment</b> could be achieved through interactions with others (Learning from others): “I was stupid and naïve and didn’t see the world like I do now. You learn something from different people.”</p>	<p>insecure to take a stand with their employers. However, in certain situations, the married mothers believed they could take a stand: “I can’t have somebody come in and rule my children and tell me what to do. I say ‘No.’ I couldn’t take somebody telling me that.” One divorced mother added that she had once felt similarly to the married mothers, but had eventually become more assertive: “I can answer back now, before I couldn’t</p>	<p>significant sources of strength for these women as well and should be further investigated.</p>	<p>power and privilege relative to these women.</p>
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							answer back.” In all, the women’s responses underscored the need to have a contextualize d understanding of their situations and experiences.		
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## ARTEMIS – Tabela C90

Referência	Público/Objeto	País do estudo	Trechos				
			p.2 - C	p.4 - C	p.7 - C	p.8 - C	p.9 - C
Leitão Martins (2006)	Análise da autogestão de mulheres idosas após a inserção em um Grupo sócio-educativo em um Programa de Atenção à Pessoa Idosa em uma Universidade Pública Federal.	Brasil	<p>Segundo Freire (2001), desenvolver a consciência crítica é um meio vital para a obtenção do poder. Para o autor isto é possível a partir de uma educação reflexiva, que preconiza o desenvolvimento do pensamento crítico. Dentro dessa perspectiva nos aproximamos da categoria de <b>“empowerment” ou empoderamento</b>. <b>“Empoderamento”</b> é um conceito originário das ciências políticas, que surgiu a partir dos anos 70 da luta de movimentos organizados pelos direitos civis e do movimento feminista. Na década de 70, um grupo intitulado Women in Development (WD) iniciaram a análise do conceito de poder e</p>	<p>Para compreendermos as possibilidades de emancipação, de autonomia das mulheres que foram objeto desse estudo, a partir do processo educativo, dialogamos com os pressupostos educacionais na perspectiva de Paulo Freire, que pensa na emancipação dos sujeitos através da autonomia, do conhecimento e do conceito de <b>empoderamento</b> de autores como Francescato (1998) e Vasconcelos (2001). Segundo Vasconcelos (2001), o <b>empoderamento</b> pode ser definido como o “(...) aumento do poder pessoal e coletivo de indivíduos e grupos sociais, principalmente daqueles submetidos</p>	<p>Concebemos o <b>empoderamento</b> como um processo de construção da autonomia, da autogestão que deve potencializar o desenvolvimento dos cidadãos, em especial os menos privilegiados. Seja por causa de sua idade, sexo, renda, ou nível de escolaridade.</p>	<p>O trabalho desenvolvido no grupo sócio-educativo proporciona a essas idosas um maior <b>empoderamento</b>. Este processo se dá através de um aumento de poder pessoal nas questões referentes à sua realidade.</p>	<p>Finalmente é interessante observar que a autogestão conquistada facilitou o <b>empoderamento</b> dessas mulheres, Já que fortalecer o <b>empoderamento</b> é possibilitar que a pessoa assuma o poder sobre seu próprio destino.</p>



			de <b>empoderamento</b> dentro do movimento feminista (Iorio, 2002). Labonte (1989) denomina de " <b>empowerment</b> education" a efetivação de um modelo pedagógico que possa contribuir para a emancipação do sujeito através do pensamento crítico e estímulo a ações que objetivem a superação das estruturas ideológicas de opressão.	à relações de opressão e dominação social (Vasconcellos, 2001, p.5).			
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**ARTEMIS – Tabela C91**

			p.235 - C	p. 236 - C	p. 237 - C
Izquierdo & Rodrigues (2014)	Análise de possíveis mudanças na vida de um grupo de mulheres após a sua entrada no mercado de trabalho.	Brasil	<p>No caso de dona Antônio, é possível perceber que as mudanças ocorrem e que algumas modificações na vida das mulheres pobres advêm para que elas vivenciem uma experiência de <b>empoderamento</b> e de liberdade.</p> <p>No entanto, essas vivências não acontecem de forma isolada, elas fazem parte de um processo de mudança de ordem social (ELIAS, 2011). Esse processo se dá de forma lenta e gradativa, e perpassa a capacidade individual. Embora seja de ordem social, ele induz os indivíduos a substituir, paulatinamente, comportamentos de uma ordem por outros, possivelmente, opostos aos</p>	<p>Em nossa pesquisa, constatamos que a inserção da mulher no mercado de trabalho remunerado desencadeou um processo de mudanças que afetou a vida das mulheres por nós analisadas. Um dos aspectos desse processo diz respeito ao acesso dessas mulheres a diversas redes sociais de conselhos e de fofocas. Percebemos que essas redes funcionam como meios de transmissão de ideias, as quais colaboram para que as mulheres vivenciem experiências de <b>empoderamento</b>.</p>	<p>No grupo de mulheres acompanhado por nós, percebemos que a entrada da mulher no mercado de trabalho trouxe uma série de vantagens à vida das mulheres e para suas famílias. Podemos destacar as estratégias de <b>empoderamento</b> expressa em ações de poder usadas para se proteger da violência física e simbólica dos homens. Um dos aspectos resistência da vida dessas mulheres se revela por meio de conselhos. As mulheres mais velhas afirmaram que aconselham as suas filhas das vantagens e desvantagens da vida de casada, incentivando-as.</p>

			<p>anteriores. No caso de dona Antônio, é possível perceber como ela foi substituindo a atitude de submissão, por uma tomada de consciência de si e da sua situação de pobreza e abandono, situação essa que precisava ser mudada pelo bem dela e da sua família. No entanto, sair de casa para trabalhar acarretou uma série de dificuldades. Seu marido se opunha a que ela trabalhasse e sua mãe questionava o fato de deixar as crianças em casa e de contestar as decisões de seu marido. No entanto, o apoio para perseverar no trabalho que era negado pelo seu marido e sua mãe, ela o encontrava em algumas colegas de trabalho e na alegria das crianças quando conseguia comprar o que elas precisavam com o dinheiro que ganhava na fábrica.</p>		
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## GENERO – Tabela C92

Referência	Público/Objeto	País do estudo	Trechos					
			p. 156 - C	p. 156-157 - ?	p. 161 - C	p. 162 - ?	p. 162-163 - C	p. 163 - ?
Mariano (2008)	Mulheres participantes do Programa Bolsa Família na cidade de Londrina - PR	Brasil	Com isso podemos responder quais são as estratégias de desenvolvimento adotadas pelas políticas públicas e de que modo elas estão informadas pela tradição social ou objetivam mudanças. Em outros termos, devemos interpelar as experiências de políticas públicas, de forma a questionar se seus propósitos caminham com o objetivo de se beneficiar das funções tradicionalmente atribuídas às mulheres, o que representaria a “funcionalização” das mulheres; ou com o objetivo de contribuir para o “ <b>empoderamento</b> ” das mulheres e para a promoção de	Do volume de dados coletados pelos diferentes procedimentos de investigação adotados, selecionamos uma questão pontual para este artigo: problematizar o enfoque de gênero incorporado na PNAS e no PBF tendo em vista suas implicações para o <b>empoderamento</b> das mulheres. A hipótese que iluminou nosso trabalho centra-se na compreensão de que essa incorporação ocorre de modo a modificar o sentido da categoria gênero tal como construída no âmbito do pensamento feminista. Desse modo, a noção de	A importância da perspectiva de gênero está relacionada à democratização das relações sociais entre homens e mulheres, partindo do entendimento de que estas são relações de poder, conforme Joan Scott (1990), as quais estruturam sistemas de desigualdades sociais. Quando orientadas por essa concepção, as proposições de projetos e políticas públicas implicam vislumbrar impactos nessa estrutura de poder, visando, com isso, promover o <b>empoderamento</b> das mulheres, de forma a abalar e superar as relações de	Dissemos anteriormente que para nosso uso “gênero” é um conceito ancorado na teoria pós-estruturalista e afirmamos também que, de uma perspectiva normativa— conduta esta muito presente nas análises feministas –, estamos interessadas em interpelar a capacidade de o PBF contribuir para o empoderamento das mulheres pobres. Entendemos que estes dois referenciais – pós-estruturalismo e <b>empoderamento</b> – se articulam e se combinam em um mesmo campo teórico. Da conjunção entre ambos destacam-	O modo como “ <b>empoderamento</b> ” aparece definido em análises feministas, tal como a de Magdalena León (2000), já incorpora na própria conceituação um conteúdo crítico às relações de poder que geram opressão, submissão e subordinação e defende uma concepção de poder sob as influências do pensamento de Michael Foucault. Podemos asseverar, então, que o conceito de empoderamento, de acordo a perspectiva aqui adotada, compartilha da mesma base crítica presente nas abordagens feministas pós-estruturalistas.	A despeito das possibilidades de diferentes arranjos entre gênero, poder e teoria social, entendemos que há possibilidade teórica e política de articular o conceito de <b>empoderamento</b> com o pós-estruturalismo. Entre o posicionamento de rejeição ao essencialismo e um projeto de <b>empoderamento</b> das mulheres, não há uma relação necessária e, do mesmo modo, também não há um tensão intrínseca. No entanto, ao tratar de políticas de combate à pobreza, como, por exemplo, o PBF, defrontamo-nos com sérios obstáculos que colocam em

			<p>mudanças nas relações sociais entre homens e mulheres, alterando padrões sociais que produzem e reproduzem a subordinação feminina.</p>	<p>“tradução político-cultural” da categoria gênero, tomada de empréstimo de Sonia Álvares (2000), é orientadora de nossa reflexão.</p>	<p>subordinação (MARIANO, 2001).</p>	<p>se a compreensão de descentramento, tanto do sujeito como do poder, bem como a perspectiva relacional e contingente.<sup>7</sup> Nessa leitura, o próprio processo de construção de subjetividades, significados e diferenciações é atravessado por relações de poder. Dada a relevância fundamental do “poder” como categoria constitutiva das relações sociais de gênero, a combinação da crítica pós-estruturalista contra toda forma de fixação, essencialismo, naturalização e binarismo com a defesa do <b>empoderamento</b> das mulheres representa uma importante estratégia para o pensamento</p>	<p>Todavia, não existe relação necessária entre a rejeição ao essencialismo e ao binarismo e um projeto de empoderamento das mulheres. Esta relação certamente é contingente. No que se refere à prática política dos agentes, é razoável supor que nossa perspectiva não é a única forma de conceber uma noção de empoderamento. Assim como “gênero”, <b>“empoderamento”</b> também é um conceito que pode buscar ancoragem nos mais variados referenciais teóricos. Portanto, <b>empoderamento</b> pode ser combinado também com teorias essencialistas que naturalizam as diferenças entre homens e mulheres e entre masculino e feminino. Nesse eventual arranjo, é possível buscar</p>	<p>questão a própria possibilidade de associá-las a objetivos de conquista de cidadania, com rebatimentos inescapáveis também para os objetivos de <b>empoderamento</b>. Entendemos <b>empoderamento</b> como o processo por meio do qual os sujeitos adquirem a capacidade de autodeterminar-se, de controlar suas vidas e de definir suas próprias agendas na defesa de seus interesses (MARIANO, 2003).</p>
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						feminista.	modificações nas condições de hierarquia entre os gêneros sem, contudo, rejeitar os sistemas dicotômicos de análise e a perspectiva essencialista.	
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Continuação (Mariano, 2008)

p. 163 - C	p. 166 - C	p. 167 - C	p. 167 - C	p. 178 - C	p. 180 - C	p. 181 - C	p. 184-185 - C
Na medida em que as reivindicações por <b>empoderament</b> o têm-se constituído em um dos principais temas da agenda política dos movimentos sociais, com destaque para os movimentos de mulheres e os feministas, torna-se relevante o questionament o sobre a contribuição, ou não, das ações estatais nessa direção.	Na mesma linha de abordagem, o Perfil das Famílias Beneficiárias do Programa Bolsa Família, com base nos dados de março de 2007, declara: "Seguindo as evidências levantadas em experiências de implementação de políticas sociais no Brasil e no exterior, que indicam que as mulheres são mais seletivas no gasto e privilegiam as demandas de toda a família, o MDS recomenda que a mulher seja cadastrada como responsável legal pela família. Os	Por outro lado, pensar no <b>empoderament</b> o das mulheres com base em parâmetros de consumo e de autoestima é, em nossa opinião, um modo bastante complicado e enganador quando associamos <b>empoderament</b> o e cidadania. Dessa forma, sobra pouco dos argumentos do MDS que podem nos auxiliar nesta tarefa. Todavia,	Diferentemente das abordagens presentes nas pesquisas mencionadas, propomos pensar de modo diverso a ideia de "melhoria das condições de vida das mulheres", pautando-nos pela problematização dos papéis sociais tradicionalmente atribuídos a mulheres e pela busca de <b>empoderamento</b> das mulheres, assim como revisando a	O que há de influência do segundo enfoque adotado pelo Banco Mundial encontra-se na prioridade de se destinar os benefícios para as mulheres/mães . Tal prioridade assenta-se na tentativa de promover a "autossuficiênci a econômica das mulheres", como meio de "satisfazer as necessidades básicas da casa". Isto resultaria na autonomia das	Estudos da década de 1980, empreendidos por pesquisadoras feministas sobre as organizações comunitárias de mulheres, já apontavam os mesmos dilemas aqui suscitados. Contudo, àquela época depositava-se a expectativa de que tais experiências pudessem incorporar enfoques que visassem à redefinição dos papéis tradicionais e à redistribuição de poderes entre mulheres e homens. <sup>20</sup> Isso implicaria desembocar em	Pensar na cidadania das mulheres em termos de <b>empoderamento</b> , autonomia e independência – expressões costumeiramente invocadas para tratar dos impactos esperados por programas estatais – requer, necessariamente, a redução das responsabilidades das tarefas reprodutivas que recaem sobre as mulheres. Neste aspecto,	Esta experiência ilustra a situação sobre a incorporação da perspectiva de gênero nas políticas públicas num contexto em que a categoria gênero extrapolou os círculos de domínio feminista e passou a ocupar espaço nos mais diversos setores sociais e instituições estatais. Como têm apontado algumas estudiosas feministas, sobretudo Sonia

<p>Entendida desse modo, a noção de <b>empoderamento</b> se entrelaça, portanto, com a noção de cidadania, de forma que a presença de uma é condição para o desenvolvimento da outra. É sob essa perspectiva que nos propomos a analisar o PBF.</p>	<p>resultados preliminares da pesquisa “O Programa Bolsa Família e o Enfrentamento das Desigualdades de Gênero”, realizada pela AGENDE, com apoio do MDS, em 10 municípios brasileiros, mostram o acerto de tal estratégia. Dentre os efeitos positivos do Programa para <b>“empoderamento”</b> das mulheres, encontram-se: acesso ao crédito; previsibilidade da renda; planejamento orçamentário; “melhora da auto-estima” das mulheres; redução da dependência com relação ao parceiro e redução dos conflitos domésticos, que leva à diminuição da violência contra as mulheres. (MINISTÉRIO DO DESENVOLVIMENTO SOCIAL E COMBATE À</p>	<p>vamos trilhar outros caminhos e refletir sobre questões diferentes dessas colocadas pelo MDS, buscando outros ângulos que nos permitam problematizar o que consideramos <b>empoderamento</b>, cidadania e democratização das relações de gênero.</p>	<p>importância dada ao repasse preferencial às mães. Nesta tarefa, vale destacar dois pontos de partida. Primeiramente, estamos de acordo com Chantal Mouffe (2003) quando esta afirma que nem toda diferença deve ser celebrada, pois algumas delas podem reforçar sistemas de subordinação, o que, consequentemente, desfavorece as mulheres e devem ser questionadas por uma política democrática radical. Adotando esta perspectiva, a maternidade pode, em algumas circunstâncias, representar mecanismo de perpetuação da condição da</p>	<p>famílias e na independência das mulheres. Ocorre, no entanto, que os valores repassados a título de benefício pelo PBF são demasiadamente baixos para efetivamente produzir o resultado esperado. Se o valor médio nacional transferido por família é de cerca de R\$ 72,00, incluindo as muitas famílias que recebem o valor mínimo de R\$ 18,00, é impossível supor a “autossuficiência econômica”, seja das mulheres ou das famílias. Ainda que, sem dúvidas, estes valores contribuam para garantir a</p>	<p>ações que dessem ênfase às necessidades/interesses estratégicos, juntamente com as necessidades/interesses práticos. Desse modo, o <b>empoderamento</b> das mulheres seria percebido de uma perspectiva crítica em relação aos papéis produtivo e reprodutivo e abarcaria as dimensões política, econômica e cultural. Trata-se da capacidade de politizar as questões relacionadas às desigualdades de gênero.</p>	<p>Elizabeth Jelin argumenta que o acesso aos serviços fora de casa – público, comunitário ou de mercado – é mais determinante que a redistribuição de tarefas no interior do domicílio entre os membros da família (JELIN, 1995). A oferta por parte do mercado obviamente não altera a situação das mulheres pobres. Estas dependem, sobretudo, dos serviços públicos e comunitários. Portanto, isto poderia se constituir em uma verdadeira política para famílias, o que significaria atender necessidades dos membros</p>	<p>Alvarez (2000), muitas vezes essa incorporação se dá por formas variadas de tradução político-cultural, afastando-se das influências das teorias e práticas feministas e atingindo um nível de mera adição no vocabulário técnico de planejamento. Tal desencadeamento subverte a reivindicação das feministas, uma vez que estas entendem que a incorporação de gênero não se dá apenas por adição, mas principalmente por revisão dos fundamentos tradicionais. Este quadro conduz à interpretação crítica em</p>
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	FOME, 2007, p. 59)"		mulher ligada às tarefas de reprodução, reforçando, assim, suas responsabilidades maternas e familiares. Este risco não exclui a possibilidade de que em outras circunstâncias a maternidade possa ser utilizada de modo estratégico pelas mulheres em defesa de seus interesses. No entanto, quando falamos de “estratégia” estamos invocando elementos políticos que orientem conscientemente a ação. Este não é o caso, a priori, das mulheres atendidas pelo PBF, pois a associação dessas com a função de mãe e de esposa é, antes de tudo, heterônoma.	segurança alimentar das pessoas beneficiadas, ele é insuficiente para promover autonomia e independência. A satisfação de necessidades tão mínimas não gera meios de se minimizar a despossessão psicológica, a despossessão social e a despossessão política, logo, não podem produzir <b>empoderamento</b> .		da unidade familiar e aliviar, ao mesmo tempo, a carga de obrigações das mulheres.	relação às possibilidades de que ações estatais como o PBF, do modo como está sendo orientado, possam efetivamente contribuir para ampliar as condições de participação e <b>empoderamento</b> das mulheres, com vistas à consolidação da cidadania e conquista de uma democracia radical. Todavia, uma reorientação no futuro é sempre possível – ainda que hoje as forças políticas não sejam favoráveis – e o grau de cobertura atingido pelo PBF poderia, hipoteticamente, ser aproveitado para uma tematização crítica em torno
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							da construção social das diferenças sexuais, contribuindo para a mudança da condição dessas mulheres atendidas quanto às desigualdades de gênero. Para tanto, experiências locais inovadoras, quando existentes, poderão sinalizar novos rumos para a política de assistência social e para as políticas de transferência de renda.
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## GENERO – Tabela C93

			p. 79 - C	p. 82-83 - C	p. 83 - C	p. 89 - C	p. 89 - C	p. 89 - C
Lisboa (2012)	Mulheres pobres atendidas por CRAS de Florianópolis - SC	Brasil	Manfred Max Neef (1986) sugere que se fale de “pobrezas” no plural, pois, cada necessidade humana fundamental não satisfeita, gera uma pobreza humana: a pobreza de subsistência, de proteção, de afeto, de conhecimento, de participação entre outras. Este autor associa o processo de “desenvolvimento alternativo” com o <b>empoderamento</b> das mulheres, propondo a desconstrução do paradigma de desenvolvimento centrado na riqueza, para incluir a afirmação, a valorização e a capacitação das mulheres que ao longo da história foram mantidas como invisíveis e	Para este autor, “não são os indivíduos, mas as unidades domésticas que são ‘pobres’, a própria pobreza deve ser redefinida como um estado de <b>desempoderamento</b> ” (FRIEDMANN, 1996, p. 50). As mulheres pobres são excluídas dos direitos mínimos porque suas famílias não tiveram ou não têm acesso ao poder social para melhorar as condições de vida de seus membros; elas não têm acesso ao poder político porque não compartilham as tomadas de decisões; não possuem o poder da voz, nem o da ação coletiva. Da mesma forma, não têm acesso ao poder psicológico que decorre da consciência individual de força e manifesta-se na autoconfiança. Em	Portanto, a motivação primária consiste na superação da pobreza, que por sua vez exige a tomada de consciência, principalmente por parte das mulheres pobres, de seu poder social, político e psicológico. No combate à pobreza, o <b>empoderamento</b> orienta-se para a conquista da cidadania, isto é, a conquista da plena capacidade de um ator individual ou coletivo de usar seus recursos econômicos, sociais, políticos e culturais para atuar com responsabilidade no espaço público na defesa de seus direitos, influenciando as ações dos	Para que sejam assegurados canais para que as mulheres pobres possam participar nas instâncias de definição, implantação e monitoramento de políticas públicas, o conceito de <b>empoderamento</b> institucional cunhado por Deepa Narayan (2002, apud Estrada e Barba, 2006, p. 298) permite analisar a relação das mulheres com Instituições formais e informais. <b>Empoderamento</b> institucional, para a autora “é uma mudança nas relações desiguais formais (estado, setor privado, sociedade civil) e informais (redes	Narayan (2002, apud Estrada e Barba, 2006, p. 299) aponta quatro elementos-chaves para o <b>empoderamento</b> institucional: acesso a informação; inclusão e participação; prestação de contas; e capacidade de organização local. Iorio (2002) propõe que os governos devem assegurar canais para que as pessoas e os grupos de pessoas vivendo na pobreza, principalmente as mulheres, possam fazer parte de instâncias de definição, implantação e monitoramento de políticas mais gerais (como orçamento	Cabe ressaltar que o processo de <b>empoderamento</b> é visto como estreitamente relacionado ao de participação. Experiências em diversas partes do mundo têm mostrado que processos de participação possibilitam processos de empoderamento e que estas metodologias favorecem o estabelecimento de políticas e práticas de desenvolvimento que contemplam as necessidades das pessoas vivendo na pobreza. É importante a promoção e a implementação de processos participativos na gestão das políticas. Por isso, o

			<p>não como sujeitos do desenvolvimento. O autor parte do pressuposto de que o “desenvolvimento” tem a ver com pessoas e não com objetos, rompendo com a lógica que coisifica as pessoas e as relações.</p>	<p>suma, não são consideradas cidadãs.</p>	<p>governos na distribuição dos serviços e recursos.</p>	<p>de parentes e vizinhos)” (Narayan 2002, p. 18). As políticas estatais e cultura institucional moldam as ações sociais e é importante levar em conta que os pobres merecem instituições que os escutem e os tratem com respeito. As mudanças nas relações institucionais dependem em parte da gestão, mas também da presença e pressão de cidadãos bem informados e organizados.</p>	<p>participativo, conselhos de políticas sociais, segurança alimentar, previdência, conselhos de saúde, educação) e de programas de combate à pobreza e à exclusão. A participação é um elemento constitutivo das estratégias de <b>empoderamento</b>.</p>	<p><b>“empoderamento”</b> é indicado como passo inicial de um processo mais amplo de conquista da cidadania, que deve ser facilitado através da participação em projetos com vistas a propor demandas de políticas públicas.</p>
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## PWQ – Tabela C94

1730

Referência	Público/ Objeto	País do estudo	Trechos							
			p. 296 - ?	p. 298 - C	p. 299 - C	p. 299 -C	p. 299 - C	p. 300 - C	p. 300 - C	p. 301 - C
Masters, Norris, Stoner & George (2006)	Mulheres que responderam o que fariam em um cenário de abuso sexual	EUA	The three major themes drawn from this analysis, described in detail below, were gendered sexuality, interpersonal concerns, and <b>empowerment</b> . The first author coded all of the story endings; because themes are not mutually exclusive, an ending may have been coded with more than one theme.	The thematic analysis concentrated on the beliefs, values, and norms conveyed in the endings. Three major themes were drawn from this analysis: gendered sexuality, interpersonal concerns, and <b>empowerment</b> .	<b>Empowerment</b> . The prominent feature of this theme, which was included in 37% of story endings, is a description of physical resistance to the man's sexual assault attempt, often but not always along with mention of screaming or calling for help from the friends upstairs in the story. Many of the endings that displayed this theme were notable for their vivid and visual writing style	Although there were a substantial number of story endings that expressed the <b>empowerment</b> theme with this kind of energy, for example, "I'd kick him in the balls and then break his nose and then wake up my friends and maybe I'd call the cops or maybe I'd kick his a** some more," this theme was also expressed	Other endings with the <b>empowerment</b> theme explicitly ruled out calling for help, acknowledging those same interpersonal concerns in a different way: "I bite, hit, and kick. What I don't do is scream, I don't want Susan to know what is happening, along with her roommates."	The thematic analysis revealed themes of gendered sexuality, interpersonal concerns, and <b>empowerment</b> throughout participants' story endings, and the pattern of contrasting elements observed in the content analysis was present here as well. Although researchers saw an unambiguous rape attempt, many	The prominent feature of the <b>empowerment</b> theme was vividly described physical resistance to the man's sexual assault attempt, sometimes along with screaming for help from friends. Although a substantial number of story endings expressed the <b>empowerment</b> theme in angry, action-packed prose, it was also	Many of the story endings evinced participants' doubt that their sexual desires and decisions would be, or even could be, taken seriously. These beliefs may make women especially vulnerable to sexual coercion and aggression, and changing them may be a target for intervention. However, a substantial portion of story

					<p>and their palpable and often profanity-laced anger.</p>	<p>in a calmer style. Some participants contrasted their actions with other concerns that also arose for them, as when this woman wrote of disregarding interpersonal relationship management concerns and reputation preservation needs to defend herself: "I feel the 'fight or flight' rising up in me now . . . I am not going to let him rape me. I am only afraid of not being able to stop him at this point. I am</p>		<p>women seemed to see a relationship that they were responsible for managing, with roles to a large extent dictated by traditional gendered sexual scripts, and with coerced sex being only one of many pitfalls to be avoided. Many women also seemed completely confident that they would not only fight back physically against a sexually aggressive male acquaintance, but also</p>	<p>expressed less dramatically, with some participants contrasting their need for defensive action with their concerns about ruining the relationship with the man or feelings of having "led him on." The presence of themes of gendered sexuality or interpersonal concerns did not preclude the presence of the <b>empowerment</b> theme. The thematic analysis revealed women simultaneously enacting and critiquing the</p>	<p>endings revealed that participants were ready to fight back and that they believed their resistance would be successful. Inasmuch as this sense of <b>empowerment</b> might energize assertive resistance to an actual rape, it is a positive sign for possible rape prevention. Helping women to develop the belief that they can defend themselves against assault and training them to do so should</p>
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						not worried about what he or my friends will think of me."		triumph over him.	gender roles dictated by standard sexual scripts, maintaining concern about relationships , and keeping themselves ready to fight sexual assault should they need to do so.	be an effective intervention.
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PWQ – Tabela C95

			p. 288 - ?	p. 291 - ?	p. 292 - C	p. 292 - C	p. 294 - C
Oswald, Fonseca & Hardesty (2010)	Mulheres lésbicas e sua percepção sobre aconselhamento profissional recebido em casos de violência por parceira íntima	EUA	Counselors should provide the necessary resources for clients to draw their own options, decisions, and solutions, encouraging self- <b>empowerment</b> . Self- <b>empowerment</b> is crucial for abuse survivors because oftentimes they have been stripped of their own personal power (Walker, 2000).	We also examined the strategies of counseling that were used as reported by the participants. Key words were then used to label the type of intervention. For example, one participant reported that the mental health professional was “very <b>empowering</b> ,” so the strategy was coded as <b>empowering</b> the client.	The narratives described how mental health professionals worked with the women and whether these clients found it helpful. Counseling strategies included explicit rule setting with abusers, indirect exploration of the abuse, and <b>empowering</b> clients to leave the abusive relationship.	Mental health professionals were described as most helpful when they explicitly acknowledged the abuse, encouraged mothers to see that the relationship “was unhealthy” (April) and guided rather than directed the mothers to seek a solution. For example, Angela, amother of two sons, felt her mental health provider was “very <b>empowering</b> . She didn’t try to solve it for me. You know she just gave me some of the tools and just let me sit with it for a week or two weeks, however long our [time between] sessions would be.”	Mental health professionals working in the area of same-sex IPV should educate themselves about same-sex relationship dynamics and same-sex IPV. In addition to knowing about these dynamics, providers should be able to identify the strengths of same-sex relationships and incorporate these strengths into treatment plans. The next step beyond <b>empowering</b> an individual client would be to promote social justice and advocate for change in the therapeutic community to ensure that the needs of abused lesbian mothers are being met, which is in accordance with the advocacy model that Morrow and Hawxhurst (1989) outlined.

PWQ – Tabela C96

			p. 30 - C	p. 30 - C	p. 30 - C
Rosenthal & Levy (2010)	Risco de transmissão do HIV a mulheres em relacionamentos heterossexuais	EUA	<p>The current theoretical framework also leads to some direct suggestions for intervention efforts aimed at preventing HIV infection through heterosexual transmission. It points to the need to <b>empower</b> women by specifically addressing force, resource control, social obligations, and consensual ideologies as bases for imbalances in power. Because this theoretical framework identifies power at multiple levels working in concert, intervention recommendations include efforts at more distal levels such as institutional and societal, which may not appear to be directly related to individual HIV risk.</p>	<p>For example, Dworkin, Exner, Melendez, Hoffman, and Ehrhardt (2006) recently evaluated an intervention program that was conducted with women in New York City who reported heterosexual activity in the past year. The intervention program took an established intervention model (the AIDS risk reduction model), which uses three steps to encourage behavioral change in risk behavior, and added the elements of discussing and challenging gender norms and scripts generally accepted in society that can lead to risky heterosexual behavior. Women who participated in this intervention felt stronger and more confident in being able to discuss protection with male partners, decided that they would not tolerate being controlled in their relationships with men, and even ended relationships they felt were negatively affecting their lives and their risk behavior (Dworkin et al., 2006). They attributed these positive changes specifically to having addressed issues of gender norms and women's <b>empowerment</b>. This particular intervention is a notable example of the way that previous intervention strategies can be improved by incorporating a focus</p>	<p>There is also evidence internationally that the incorporation of <b>empowerment</b> issues into interventions has been successful in decreasing women's risk for HIV infection. A randomized trial of the Songachi Project with sex workers in northeastern India provided evidence of the success of this approach (Basu et al., 2004). This approach to HIV interventions focuses on <b>empowerment</b> by working not just with sex workers, but also with people who have the power and influence to promote the rights of sex workers, such as "madams" and brothel owners, police officers, and politicians. The intervention resulted in increased condom use by the sex workers at follow-up assessments over the course of 16 months. These findings emphasize the way that an understanding of institutional power and women's lack of resource control can be used to implement strategies that will promote behavioral change. This is only one example of the many possible ways that an understanding of power's influence on heterosexual risk behavior can create more successful interventions.</p>

				<p>on <b>empowerment</b>. Indeed, the issues of institutional and interpersonal power inequalities have begun to be included more often in interventions recently (e.g., Marín, 2003; Romero et al., 2006). Although the particular focus in the intervention evaluated by Dworkin et al. (2006) was mostly on consensual ideologies, it can provide a model for attempting to incorporate the additional issues of resource control, force, and social obligations into future interventions.</p>	
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### PWQ – Tabela C97

			p. 430 - S	p. 433 - ?	p. 434 - ?	p. 434 - S
Calogero & Pina (2011)	Experiência de culpa em relação ao corpo por mulheres	Reino Unido	<p>Study 2 provided an experimental test of the role of body guilt in women's self-objectification. Specifically, we used a scrambled sentence task to prime a state of body objectification or body <b>empowerment</b> to test whether body guilt would increase when the concept of self-objectification was activated. The inclusion of a neutral condition with nonbody-focused primes allowed us to examine whether exposure to body objectification or body <b>empowerment</b> primes increased or decreased body guilt. We</p>	<p>Although theorized as a causal model, the correlational design of our first study limits our ability to draw any firm conclusions about the role of body guilt in women's selfobjectification. Study 2 extends this program of research by providing an experimental test of body guilt within the objectification theory framework. Past research has demonstrated that subtle exposure to sexually objectifying cues (vs. bodily <b>empowerment</b> cues) via lexical priming increases women's appearance focus and feelings of shame, disgust, appearance anxiety, as well as decreasing the appeal of physical sex (Roberts &amp; Gettman, 2004). We relied on a similar priming methodology to test whether experimentally activating a state</p>	<p>Female psychology undergraduates were recruited via an online advertisement on the psychology department's website to participate in a study on verbal proficiency and college health. Upon arrival, consenting participants were randomly assigned to one of three priming conditions: (a) body objectification, (b) body <b>empowerment</b>, or (c) body neutral. In a same-sex testing session facilitated by a female experimenter (for whom the condition was masked), three to five participants were administered the</p>	<p>The priming manipulation was designed to activate a state of body objectification or a state of body <b>empowerment</b> using The Scrambled Sentence Test (Srull &amp; Wyer, 1979), following a similar method implemented by Roberts and Gettman (2004) to manipulate self-objectification. This manipulation was presented as a 20-item test of language proficiency and instructed participants to create a grammatically correct four-word sentence from five words presented in scrambled order. For the</p>



			<p>hypothesized that body guilt (along with selfsurveillance, body shame, and eating restraint) would be higher in the body objectification condition compared to the body <b>empowerment</b> or neutral condition. We also tested the same objectification model with body guilt from the first study with a state measure of self-objectification in the second study.</p>	<p>of body objectification versus a state of body <b>empowerment</b> would increase women's body guilt, thereby providing causal evidence for the link between self-objectification and body guilt. In addition to body guilt, we hypothesized that priming a state of body objectification would increase selfsurveillance, body shame, and eating restraint compared to priming body <b>empowerment</b>.</p>	<p>respective paper-and-pencil Scrambled Sentence Test (Srull &amp; Wyer, 1979) in a separate envelope from the other materials, ostensibly as a separate experiment on verbal proficiency.</p>	<p>two priming conditions, 15 of the 20 items contained a target word related to body objectification or body <b>empowerment</b>. In the body objectification condition, the target words included sexiness, weight, attractive, glamour, slender, thinness, appearance, beauty, physique, shapely, figure, posing, desirable, proportional, and elegant. In the body <b>empowerment</b> condition, the target words included playing, fitness, health, stamina, coordinated, endurance, strong, wellness, feeling, survival, vitality, powerful, durable, balanced, and energetic. In the body neutral condition, the target words included here, tasty, together, silly, fine, crossed, honesty, music, interesting, similar, truthfulness, car, happy, crunchy, and trainer.</p>
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## 1740 Continuação (Calogero &amp; Pina, 2011)

p. 434 - ?	p. 434-435 - ?	p. 435 - ?	p. 435 - ?	p. 435 - ?	p. 436 - S
<p>Data from these five participants were excluded from analysis, leaving a total sample size of 80 across the three conditions of body objectification (n = 28), body <b>empowerment</b> (n = 26), and neutral/control (n = 26). The four dependent measures were identical to the first study: the Self-Surveillance (body function; <math>\alpha = .89</math>) and Body Shame (<math>\alpha = .87</math>) subscales of the Objectified Body Consciousness Scale, the Body Guilt Scale (<math>\alpha = .87</math>), and the Restraint subscale of the EDE-Q (<math>\alpha = .93</math>).</p>	<p>A oneway analysis of variance (ANOVA) revealed a significant effect of the manipulation, such that women in the body objectification condition responded with more appearancebased attributes to describe themselves on the TST (M = 1.54, SD = 0.92) compared to women in the body <b>empowerment</b> condition (M = 0.81, SD = 0.57), <math>F(1,52) = 11.99</math>, <math>p &lt; .001</math>, <math>\eta^2 = .19</math>. Thus, the manipulation confirms that women were more self-conscious about their physical appearance after the body objectification prime compared to the body <b>empowerment</b> prime.</p>	<p>All dependent variables were analyzed using a one-way, three-level ANOVA with priming condition (body objectification, body <b>empowerment</b>, and neutral) as the between-subjects variable (see Table 3). Effect sizes are reported for all analyses, indexed by eta-squared (<math>\eta^2</math>) for the omnibus F-tests and by <math>r</math> for the planned comparisons (Rosnow &amp; Rosenthal, 1996). As expected, the priming condition had a significant effect on body guilt, <math>F(2, 77) = 5.17</math>, <math>p = .008</math>, <math>\eta^2 = .12</math>, as well as on self-surveillance, <math>F(2, 77) = 5.43</math>, <math>p = .006</math>, <math>\eta^2 = .12</math>, and body shame, <math>F(2, 77) = 4.80</math>, <math>p = .01</math>, <math>\eta^2 = .11</math>; however, the overall effect for eating restraint was not significant, <math>F(2, 77) = 2.77</math>, <math>p = .09</math>, <math>\eta^2 = .06</math>.</p>	<p>A priori planned comparisons were used to test our hypotheses for group differences across the four outcome variables. Results indicated that women in the body objectification condition reported significantly more body guilt than women in the body <b>empowerment</b> condition, <math>F(1, 52) = 12.78</math>, <math>p &lt; .001</math>, <math>r = .44</math>, and the neutral condition, <math>F(1, 52) = 6.37</math>, <math>p = .015</math>, <math>r = .32</math>. Compared to the other conditions, women exposed to body objectification primes also reported higher self-surveillance (body <b>empowerment</b>: <math>F[1, 52] = 10.47</math>, <math>p = .002</math>, <math>r = .40</math>; neutral: <math>F[1, 52] = 4.41</math>, <math>p = .04</math>, <math>r = .28</math>) and higher body shame (body <b>empowerment</b>: <math>F[1, 52] = 7.07</math>, <math>p = .01</math>, <math>r = .34</math>; neutral: <math>F[1, 52] = 7.99</math>, <math>p = .007</math>, <math>r = .36</math>). The body objectification condition also increased eating restraint compared to</p>	<p>We relied on the same path analysis procedure that was used in the first study to test the objectification model in the second study. Because our purpose was to compare bodily objectification to bodily <b>empowerment</b>, and for ease of interpretation, we only included the two experimental conditions in our analysis. Participants in the body objectification condition were coded as 1 and participants in the body <b>empowerment</b> condition were coded as 1.</p>	<p>Mere exposure to sexually objectifying words increased women's levels of self-surveillance, body shame, and they reported dietary restraint as well, whereas exposure to words that emphasized bodily <b>empowerment</b> did not.</p>

			<p>the body empowerment condition, <math>F(1, 52) \frac{1}{4} 5.37, p \frac{1}{4} .02, r \frac{1}{4} .30</math>, but not in comparison to the neutral condition, <math>F(1, 52) \frac{1}{4} 2.48, p \frac{1}{4} .12, r \frac{1}{4} .21</math>. The body empowerment condition did not differ from the body neutral condition across any of the study variables: body guilt, <math>F(1, 50) \frac{1}{4} 0.26, p \frac{1}{4} .62, r \frac{1}{4} .07</math>; self-surveillance, <math>F(1, 50) \frac{1}{4} 1.29, p \frac{1}{4} .26, r \frac{1}{4} .16</math>; body shame, <math>F(1, 50) \frac{1}{4} 0.01, p \frac{1}{4} .92, r \frac{1}{4} .01</math>; eating restraint, <math>F(1, 50) \frac{1}{4} 0.25, p \frac{1}{4} .62, r \frac{1}{4} .07</math>.</p>		
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PWQ – Tabela C98

			p. 592-593 - C	p. 593 - ?	p. 593-594 - ?
Greeson & Campbell (2011)	Mulheres sobreviventes de estupro	EUA	<p>In addition, it is important for advocates to be aware that sometimes survivors desire opposing goals and that pursuing one (e.g., self-protection via not participating in the system) may greatly diminish their ability to achieve another (e.g., justice). Ultimately, this type of interaction would <b>empower</b> survivors by providing them with information about the types of choices (and potential trade-offs) that are available to them during their interactions with the system in advance. By sharing information about survivors' agency, advocates can help give women ideas about how they can pursue their own agendas within these powerful systems.</p>	<p>Although survivors made attempts to influence their interactions with the legal and medical systems, it is important to acknowledge that often these efforts were not successful. Many survivors who cooperated in order to achieve justice did not do so, and survivors who tried to alter the legal system's response were typically unable to bring about change. It is even possible that some of their efforts backfired and negatively impacted their ability to alter the response to their case. To create broader change that both <b>empowers</b> survivors and helps systems effectively process cases, community stakeholders who respond to rape will need to consider implementing systemic and/or structural changes. One possible strategy is implementing a vertical advocacy model, in which a rape-victim advocate (e.g., from a rape crisis center) trained on the medical and criminal justice system response works with a survivor throughout the entire process—from medical/ evidence collection and reporting through to the trial.</p>	<p>Future research could build upon Konradi's (2007) research in which she identified factors, such as social support and prior experience and/or knowledge of the legal system, which caused survivors to participate more actively in their cases. What other resources can help survivors to navigate these systems? What systemic characteristics (e.g., norms, actions, organizational policies, and structures) facilitate survivors' agency? Which systemic characteristics constrain it? How do characteristics of survivors (e.g., race, SES, sexuality, drug use prior to the assault) influence potential options for expressing their agency? Answering these questions could help identify ways to <b>empower</b> survivors during their interactions with these systems.</p>

PWQ – Tabela C99

			p. 39 - ?	p. 39 - S	p. 40 - ?
Halliwell, Malson & Tischner (2011)	Mulheres submetidas a um experimento com imagens de propagandas sexualizadas	Reino Unido	<p>Based on her analysis of media images, Gill (2007a, 2008) discusses a recent change in how women are represented in advertising wherein representations of women as fairly passive sexual objects are increasingly replaced by representations of women as active subjects (Goldman, 1992). As such, advertisers increasingly frame images of women as liberated and in control. However, the mode through which women's control is displayed in this new breed of advertising is in "the commodification of their appearance" (Gill, 2007a, p. 89). In part, this approach can be seen as a response by advertisers to feminist criticisms of the depiction of women as passive objects of male desire (Gill, 2007a; Goldman, 1992) such that more "post-feminist" advertisements now represent women as actively sexually agentic. This analysis is consistent with Levy's (2005) critique of shifts in contemporary culture whereby women are now encouraged to display their liberation and <b>empowerment</b> through their own sexualization. She argues that the emergence of "raunch culture" is not commonly understood as signaling the failure of feminism, but instead as a result of the achievements made through feminism. This rationalization</p>	<p>Gill (2007a) describes three contemporary "postfeminist" constructions of women that emphasize this female sexual <b>empowerment</b>: exposure of the young, heterosexually desirable "midriff" (mid-torso); the vengeful woman set on punishing her partner or ex-partner for his transgressions; and the "hot lesbian" displayed entwined with another beautiful woman. The most dominant of these, the "midriff," portrays "a young, attractive, heterosexual woman who knowingly and deliberately plays with her sexual power and is always 'up for it' (that is, sex)" (p. 41). These midriff images are objectified images in that they typically focus on ultrathin, White, young female bodies, yet in contrast to traditional passive images, they emphasize women's presumed <b>empowerment</b> and sexual confidence. These images represent, therefore, "a shift from objectification to sexual subjectification" (p. 41). Rather than women being displayed as objects of male desire, in the new representations women are portrayed as actively choosing to display themselves sexually in order to demonstrate their independence and liberation (Gill, 2007a). The four key characteristics of midriff images</p>	<p>Furthermore, Gill argues that their humor and irony may make these images more appealing to women. However, it is still women's sexual attractiveness that is central to the image. This new representation, despite its connotations of <b>empowerment</b>, must conform to all the same constraints and efforts of constructing beauty as traditional images wherein the woman's value remains solely physical.</p>

			<p>of raunch culture argues that women are now liberated enough to take pleasure in presenting themselves as sex objects, for example through reading porn or taking lap dancing classes. There is evidence that these changes have an impact on women's behavior. Research shows that viewing sexually objectifying depictions of women in the media is positively related to young women's likely participation in self-sexualizing behaviors (such as taking part in a wet t-shirt competition or attending pole dancing classes) and their acceptance of such behaviors in other women (Nowatzki &amp; Morry, 2009).</p>	<p>are that they focus not just on women's bodies but also on their sexual agency, autonomy, and <b>empowerment</b>. Often this framing is achieved through the use of humorous and ironic slogans. Young women read these images in complex ways and, to some extent, they are viewed as entertaining, but at the same time, these models' power is understood as being limited to their sexual appeal (Malson, Halliwell, Tischner, &amp; Ru'do'lfstir, in press). This paradox is consistent with feminist analyses of postfeminist cultures (e.g., Amy-Chinn, 2006), illustrating that these images cannot be viewed "as wholly 'good' or wholly 'bad'" (Malson et al., in press).</p>	
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Continuação (Halliwell, Malson & Tischner, 2011)

p. 40 - S	p. 40 - S	p. 40 - S	p. 43 - ?	p. 43 - S
<p>In many contemporary representations, women appear to actively court the male gaze and yet, at the same time, they also appear to have internalized the perspective of this male gaze as their own. This internalization is central to understandings of self-objectification. In this sense, such contemporary representations may be more powerful in leading women to internalize an outsiders' (masculinist) viewpoint and</p>	<p>Our study, therefore, extends previous literature because it is the first known study to examine how the framing of advertising images to emphasize women's presumed sexual <b>empowerment</b> or passivity impacts women's reactions, specifically, state self-objectification and weight dissatisfaction. We included state weight dissatisfaction because it focuses specifically on women's evaluation of their weight</p>	<p>In our study, the passively objectifying representations of women were operationalized through the presentation of images of women in their underwear framed by slogans emphasizing their physical appearance. In contrast, the sexually agentic representations were operationalized by framing these same images with slogans emphasizing the woman's control, <b>empowerment</b>, and sexual</p>	<p>It would have been informative to, and future research should, include an additional condition where advertisements featuring nonsexualized framings of women are used. This addition would allow us to disentangle further the impact of viewing thin idealized models per se from the impact of viewing these models framed as sexualized in various ways. Indeed the substantial evidence that media exposure leads to</p>	<p>Despite these limitations, our study is informative because it indicates that agentic, sexualized representations of women in the media are associated with equivalent levels of weight dissatisfaction as passive, objectifying images and are more strongly associated with self-objectification. The <b>empowerment</b> displayed in contemporary images remains rooted in women's appearance and their conformity to cultural ideals of</p>

<p>thus to engage in state self-objectification. However, these contemporary depictions of women (as agentic rather than passively sexual) may also be more difficult to challenge, particularly because the new figures of sexual agency appear to offer <b>empowerment</b> and a welcome shift away from passive representations (Gill, 2008). It is important, then, to investigate women's evaluation of these images as well as the impact they have on women's body image and self-objectification.</p>	<p>rather than their appearance more generally and has been shown to be particularly affected by media exposure (Halliwell &amp; Dittmar, 2008).</p>	<p>self-confidence. Our first hypothesis is that, because the characteristics of idealized beauty do not differ between the images, women will report higher levels of weight dissatisfaction after viewing images of ultrathin models, regardless of framing than after viewing control images (not featuring women). In contrast, the additional emphasis on sexual <b>empowerment</b> in agentic images may well have a stronger impact than passive representations on women's levels of self-objectification because such portrayals increase striving for an idealized appearance (Spitzack, 1990). Hence, our second hypothesis is that state self-objectification will be higher after exposure to the sexually agentic framing compared to the objectifying framing or control images.</p> <p>Finally, we will examine women's evaluation of each of these advertising images.</p> <p>Due to the apparent <b>empowerment</b> represented in the sexually agentic framing, our third hypothesis is that the sexually agentic framing will be rated more positively than the passively objectifying framing.</p>	<p>negative body evaluation (e.g., Grabe et al., 2008) points to the powerful impact of viewing any images of idealized beauty. The current study focused on sexual <b>empowerment</b>. There are, of course, alternative representations of <b>empowerment</b> (e.g., Zerbe-Enns, 2004) that have not been examined here. Clearly, advertising communicates multiple messages about the construction of femininity and women's reading of and responses to these messages will be equally complex. The value of the current research is in demonstrating that agentic, sexualized framings of idealized beauty may be more damaging than passive representations.</p>	<p>beauty and sexuality. Therefore, the sexual agency implied in these images represents a form of pseudo <b>empowerment</b> and does not, in fact, have an <b>empowering</b> impact on young women; rather it seems to be more damaging than passively objectifying representations. In sum, what on the face of it appears to be a positive step forward toward <b>empowering</b> women consumers of sexualized advertising actually appears to be a step backward.</p>
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PWQ – Tabela C100

			p. 133 - C	p. 134 - C	p. 134 - C	p. 135 - C
Else-Quest & Grabe (2012)	Medidas de avaliação de desigualdade entre gêneros	EUA	Gender <b>Empowerment</b> Measure (GEM)a: Includes (a) women's percentage shares of parliamentary seats; (b) women's percentage shares of executive (i.e., positions as legislators, senior officials, and managers) and professional or technical positions; and (c) women's and men's estimated earned income	The Gender <b>Empowerment</b> Measure (GEM), introduced in the 1995 HDR, is a composite index that was part of the UNDP's effort to address the status of women around the world. It is composed of three dimensions: the extent of women's political participation and decision making (measured by women's share of parliamentary seats), economic participation and decision-making power (i.e., women's share of executive and professional or technical jobs), and the power exerted by women over economic resources (i.e., gender ratios in estimated earned income; for technical details on calculating the GEM, see UNDP, 1995, 2009). Despite its widespread use, the GEM is limited in its utility to psychologists because it relies so heavily on economic and political domains. A critical concern is that the GEM has an urban elitist bias	In addition, as an index intended to measure women's decision-making power, the GEM largely assesses public decision making. Women's ability to make decisions within a household (e.g., consenting to sexual intercourse with her husband, having a say in the allocation of familial financial resources, choosing to be pregnant) is critical to <b>empowerment</b> , but it is not measured by the GEM. Although the GEM remains widely regarded as a global indicator of women's <b>empowerment</b> , some have argued that it actually assesses the outcomes of women's <b>empowerment</b> , or gender equality (Grabe, 2010a). We include it in our discussion here primarily because it has been used extensively in psychological research as a measure of gender equity.	The 2010 HDR introduced the GII (UNDP, 2010), which assesses inequities in three dimensions, including reproductive health (as measured by maternal mortality and adolescent fertility), <b>empowerment</b> (i.e., female/male ratio in parliamentary representation and educational attainment at or above secondary level), and labor force participation. The GII has the advantage of being available for a greater number of nations (n = 140) than the GEM (n = 109). To date, it has not been used in empirical psychological research.



				<p>(UNDP, 2010) and therefore does not reflect the <b>empowerment</b> of a nation's women generally, but rather the <b>empowerment</b> of upper-class women specifically. That is, given that elected officials tend to be highly connected to politically powerful families and organizations, the election of a woman to a parliamentary seat may reflect those political connections more than it reflects a cultural value of women in decision-making positions. Similarly, the economic indicator used in the GEM measures the degree to which women are represented in middle- and upper-middle class jobs, not the degree to which they can earn and control an income. Thus, in a sense, the GEM reflects women's progress in penetrating the glass ceiling.</p>		
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## Continuação (Else-Quest &amp; Grabe, 2012)

p. 137 - C	p. 137 - S	p. 138 - S	p. 140 - S	p. 140 - C	p. 140 - C	p. 140 - S
<p>However, assessing the wage gap is problematic insofar as the value of measuring gender gaps in earned income rests on several untenable assumptions (Cueva Beteta, 2006). One such assumption is that women have the freedom to spend their own income. A woman's freedom to spend independently earned income is critical to her <b>empowerment</b> but cannot be assumed from wage earning because husbands frequently control how household income is allocated and spent (UNIFEM, 2010). Even among interventions aimed at</p>	<p>In their examination of the gender stratification hypothesis, Else-Quest et al. (2010) examined women's representation in careers in research and science in relation to adolescent math attitudes in 69 nations. They reported that women's share of research jobs predicted the magnitude of gender differences in math attitudes, including math selfconfidence, value, intrinsic and extrinsic motivation, anxiety, self-concept, and self-efficacy. In nations with more equitable representation of women in such careers, boys and girls reported more similar attitudes than in nations with less equitable</p>	<p>Bina Agarwal (1994, 1997) has argued that women's ownership of assets (in particular land) leads to improvements in women's welfare, productivity, equality, and <b>empowerment</b>; findings from a small but growing body of research support her argument. Demonstrating the links between the political context and personal experience, in Kerala, India, as many as 49% of women who did not own property suffered longterm physical violence from an intimate partner, compared with women who owned either land (18%) or a house (10%) and those who owned both assets (7%; Panda &amp; Agarwal, 2005). [...] Grabe(2010b) replicated and extended these findings in a quasiexperimental</p>	<p>Within the field of international development, which was largely responsible for facilitating global interest in and measurement of gender equity, some social scientists have assumed that psychological and interpersonal mechanisms mediate the effects of gender equity on women's well-being. For example, Nobel laureate and feminist economist Amartya Sen's (1990, 1992) influential work on "missing women" maintains that parental preference for sons over daughters and intrahousehold decision-making account for cultural variations in women's economic value and</p>	<p><b>Empowerment</b> has been examined by feminist and community psychologists, who have conceptualized it as a sense of freedom and personal agency or mastery over issues that are important in one's life (Grabe, 2011; Rappaport, 1987; Zimmerman, 1990, 1995) and as enabling women to draw upon skills and resources to cope with stress or trauma (Johnson, Worell, &amp; Chandler, 2005). Although early conceptualizations and investigations of <b>empowerment</b> within psychology gave limited attention to context and focused primarily on individual psychological components (Perkins &amp; Zimmerman, 1995; Riger, 1993), <b>empowerment</b> theory now explicitly links subjective well-being with larger social and</p>	<p>In sum, although a growing sample of studies has integrated nation-level gender equity indicators in traditional psychological methods, few have produced findings that clearly link the personal and political in a theoretically meaningful or transformative way. Thus, we argue for researchers to employ a more explicitly feminist and emancipatory model in which the breadth and utility of nation-level measures are (a) expanded and developed, (b) used in a theoretically consistent manner to index critical mechanisms, and (c) aimed at studying and fostering political</p>	<p>Our article establishes clear value in the application of nation-level gender equity indicators for psychological science, and the research reviewed here suggests that these indicators are linked to a host of gender differences on psychological constructs. However, we urge psychologists to expand the use of gender equity indicators to investigate the psychosocial processes involved in legitimating and maintaining power differentials that threaten women's wellbeing and psychological functioning. In particular, an expanded frontier of psychological</p>

<p>increasing women's economic <b>empowerment</b> via loans, only partial evidence demonstrates women's control over their income. For example, 63% of female loan holders in Bangladesh reported having partial, very limited, or no control over the loans they had procured (Goetz &amp; Gupta, 1996).</p>	<p>representation of women in research jobs (Else-Quest et al., 2010). In other words, when career opportunities in science were available to and occupied by women, girls felt more positively about their own abilities and future. In this way, the well-being of girls at the individual or micro level mirrored the <b>empowerment</b> of women at the national or macro level. Such a pathway is consistent with our thesis that the political and personal are linked and that feminist or emancipatory models can be examined by integrating nation-level variables with more traditional psychological methods.</p>	<p>study among two groups of women in rural Nicaragua (landowners and nonlandowners) and found that landowning women reported lower levels of domestic violence than landless women—explained, in part, by differences in women's psychological <b>empowerment</b>. Her findings indicated that land ownership was directly linked to gender ideology, which was related to women's interpersonal power and control within the relationship, which explained why and how owning land contributed to lower levels of physical, sexual, and psychological violence from intimate partners.</p>	<p><b>empowerment</b>. According to Sen (1999, p. 194), "The impact of greater <b>empowerment</b> and independent agency of women thus includes the correction of the inequities that blight the lives and well-being of women vis-a`-vis men." This theorizing situates women's <b>empowerment</b> as the critical mediating variable in achieving gender equality. Such <b>empowerment</b> processes can—and should—be examined by psychologists.</p>	<p>political contexts (Perkins &amp; Zimmerman, 1995; Zimmerman, 1995). Through the use of nation-level gender equity indicators, psychologists can begin to investigate how structural inequities are related to processes of women's <b>empowerment</b>. That is, psychologists are well positioned to provide empirical support for processes that have been theorized in the international literature but not fully examined. As processes of globalization continue to intensify, and issues such as the feminization of poverty and women's risk for HIV persist, the need for psychologists to investigate the consequences of structural inequities on women's well-being is gaining increasing imperative.</p>	<p>change to bring about the <b>empowerment</b> of women and girls worldwide.</p>	<p>science that examines how structural inequities are related to processes surrounding women's <b>empowerment</b> could make a much-needed contribution to a growing literature and foster social change.</p>
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**PWQ – Tabela C101**

			p. 41 - C	p. 43 - ?	p. 43 - ?	p. 45-46 - ?
Jonker, Sijbrandij & Wolf (2012)	Mulheres sobreviventes de abuso e moradoras de abrigos	Holanda	<p>Care needs were assessed using an interview especially developed for our study. We considered needs on the following 12 domains: housing, finances, daily activities (assisting with searching for suitable education, work, or volunteer work, etc.), household and self-care, relationship with the abuser, social contacts, relationship with the children, physical health, mental health, safety, <b>empowerment</b> (assertiveness, self-defense courses, etc.), and spiritual and cultural habits. The response categories were based on the format of the Short Form Quality of Life and Care (QoLC) Index by Wennink and Van Wijngaarden (2004). For each domain, two questions were asked ("Do you want help with . . . ?" and "Do you get help with . . . ?"), resulting in a total of 24 questions across 12 domains. All questions were coded 1 (yes) or 0 (no).</p>	<p>The first class of participants was named the High Needs class (see Figure 1). In this class, women expressed the highest care needs in almost all life domains (on average in 8.4 of the 12 domains). Practically all women wanted help with housing-related issues, mental health, <b>empowerment</b>, and help with their relationship with their children (e.g., information about further help for them, referral to other institutions, and advice about how to manage and raise children). This class had the highest care needs with regard to social contacts. Two thirds of the women in this class wanted advice about possibilities for meeting other people, about how to discuss problems with others, and about how to ask for support.</p>	<p>The third class comprised of women with a need for help with psychological issues and <b>empowerment</b>, thus named the <b>Empowerment Needs</b> class (see Figure 3). On average, these women reported they needed help in 4.9 of the 12 domains. All women wanted help with their mental health and almost all reported help with their <b>empowerment</b>. None of the women formulated care needs with regard to cultural and spiritual habits.</p>	<p>Significant differences between the four needs profiles were found with respect to symptoms of depression and PTSD. The high needs class was characterized by serious mental health problems, specifically, symptoms of severe depression. A one-way ANOVA showed that CES-D scores differed significantly among the classes, <math>F(3, 174) = 15.35</math>, <math>p &lt; .001</math>, with a moderate-to-large effect size (<math>Z^2 = .21</math>). Hochberg's GT2 indicated that the high needs class showed significantly more symptoms of depression than women in either the <b>empowerment</b> needs class (<math>M_{diff} = 9.47</math>; 95% CI [3.62, 15.32]) or women in the low needs class (<math>M_{diff} = 13.47</math>; 95% CI [7.84, 19.09]). [...] Hochberg's GT2 indicated that women in the high needs class showed significantly more symptoms of PTSD than women in either the <b>empowerment</b> needs class or women in the low</p>

						needs class. In addition, women in the practical needs class reported significantly more symptoms of PTSD than women in the low needs class.
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Continuação (Jonker, Sijbrandij & Wolf, 2012)

p. 47 - ?	p. 48 - ?	p. 48 - ?	p. 48 - S	p. 48 - ?	p. 49 - ?
Hochberg's GT2 indicated that women in the high needs class reported "no needs" in fewer domains than women in the <b>empowerment</b> needs class (Mdiff = 2.32; 95% CI [3.03, 1.61]) or the low needs class (Mdiff = 3.75; 95% CI [4.47, 3.04]). In addition, women in the practical needs class expressed "no needs" in more domains than women in the high needs class (Mdiff = 2.04; 95% CI [1.40, 2.67]) and in fewer domains than women in the low needs class (Mdiff = 1.72; 95% CI [2.50, 0.93]). Women in the <b>empowerment</b> needs class also reported "no needs" in fewer domains than women in the low	Significant differences were found with the Hochberg's GT2 indicating that women in the high needs class expressed more "unmet needs" than women in the practical needs class (Mdiff = 1.70; 95% CI [0.85, 2.55]), the <b>empowerment</b> needs class (Mdiff = 2.57; 95% CI [1.62, 3.52]), or the low needs class (Mdiff = 2.73; 95% CI [1.77, 3.69]). Hochberg's GT2 also indicated there were significant differences with respect to women with "met needs." Women in the high needs class reported "met needs" in more domains than women in either the practical needs class (Mdiff = 1.10; 95% CI [0.27,	The aims of our study were to construct needs profiles of 218 shelter-based women in the Netherlands and to compare these needs profiles with respect to women's background characteristics, mental health functioning, general life satisfaction, and the attuning of the shelter services to the needs reported. In our study, a four-class typology was supported. The High Needs class was characterized by high levels of needs, both practical (e.g., housing and finances) and psychological (e.g., mental health issues, <b>empowerment</b> , parenting issues, and help with cultural and spiritual habits). This class consisted of many migrated women from a	The <b>Empowerment</b> Needs class predominantly expressed the need for help with psychological issues and <b>empowerment</b> . They showed fewer symptoms of depression and PTSD than women in the high needs class but did not differ in this respect from the other classes. The <b>empowerment</b> needs class reported experiencing unrequested interference with respect to the shelter services offered more often than the high needs and the practical needs classes.	Finally, the Low Needs class resembled the practical needs class in their emphasis on help with practical issues, such as finances and housing. Women in this class reported fewer symptoms of depression and PTSD than the high needs and practical needs classes as well as higher levels of self-efficacy and self-esteem than in the high needs class. Similar to the <b>empowerment</b> needs class, the low needs class reported relatively more unrequested interference than the high needs and practical needs classes.	Finally, our study showed that the need for help with mental issues was endorsed in both the high needs and the <b>empowerment</b> needs classes, whereas in all classes, most notably in the high needs and practical needs classes, self-reported levels of depression and PTSD symptoms were high. In addition, our finding that women in the <b>empowerment</b> needs class show lower levels of depression and PTSD symptoms than the high needs class does not imply that professional help to reduce these symptoms should be withheld from this class because symptoms levels of depression and PTSD are still substantial. For

<p>needs class (Mdiff = 1.44; 95% CI [2.28, 0.59]). Hochberg's GT2 also indicated that women in the high needs class reported significantly less "unrequested interference" than women in the practical needs class (Mdiff = 0.92; 95% CI [1.52, 0.32]), the <b>empowerment</b> needs class (Mdiff = 1.17; 95% CI [1.84, 0.50]), or the low needs class (Mdiff = 1.89; 95% CI [2.57, 1.21]).</p>	<p>1.92]) or the low needs class (Mdiff = 2.67; 95% CI [1.74, 3.61]). In addition, women in the practical needs class expressed "met needs" in more domains than women in the low needs class (Mdiff = 1.58; 95% CI [0.56, 2.60]). The women in the <b>empowerment</b> needs class also reported "met needs" in more domains than women in the low needs class (Mdiff = 1.79; 95% CI [0.69, 2.89]).</p>	<p>non-Dutch background. Relatively high levels of depression and PTSD symptoms were found, but with limited personal resources to address them as reflected in their relatively low levels of self-efficacy and self-esteem.</p>			<p>these women, psychological interventions are appropriate, but how should these mental health issues then be addressed? Women's shelters in general do not provide a specialized service focused on decreasing symptoms of depression and PTSD (Hughes &amp; Jones, 2010; Johnson &amp; Zlotnick, 2009). Such specialized services could be provided either by formalized cooperation with external agencies, such as mental health care institutions, or by offering mental health care in the shelter environment. Which option is preferred, may depend on many local factors, such as the size of the shelter and its proximity to specialized mental health care. Mental health care offered to abused women should preferably be based on randomized clinical trial evidence or should be evidence informed. Studies show that PTSD</p>
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					<p>may effectively be treated with cognitive behavioral therapy (CBT; Bisson, 2007). Johnson and Zlotnick (2009) recently described a CBT variant for female victims of domestic violence, focusing on stabilization, safety and <b>empowerment</b>, and teaching women skills to manage their PTSD symptoms (Johnson, 2006; Johnson &amp; Zlotnick, 2009). Preliminary pilot results with this treatment are encouraging (Johnson, 2006).</p>
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# PWQ – Tabela C102

			p. 10 - ?	p. 13 - ?	p. 18 - S	p. 19 - S	p. 20 - S	p. 20-21 - S	p. 21 - C	p. 22 - S
Yost & McCarthy (2012)	Mulheres heterossexuais que tiveram experiências homossexuais em festas de faculdade	EU A	In Study 2, we explored the experience itself from the perspective of women involved. By using qualitative analyses, we hoped to begin to understand women's motivations for engaging in a behavior that is ostensibly counter to their sexual identification and to understand the social context surrounding these behaviors. We were ultimately interested in systematical	We end with a consideration of qualitative findings that can speak to the interpretations of this behavior as instances of either women's sexual objectification or women's empowerment. Responses relevant to objectification and empowerment were explored.	We return to what we see as a critical feminist question: Are these behaviors instances of women's sexual empowerment (women acting as agents of their own sexuality) or are they instances of sexual objectification (women subverting their own desires and performing sexually for men's enjoyment)? To address this distinction, we drew on responses that suggested that women felt	Thus, although a minority of our participants felt a sense of empowerment as a result of engaging in same-sex kissings, a greater proportion of women felt objectified and degraded because of engaging in these behaviors. Many further indicated a sense of resignation that this will happen again regardless of their lack of desire to participate;	We found that a minority of women who have kissed other women felt a sense of empowerment, whereas a majority felt sexually objectified or exploited. However, we do not wish to set up a false dichotomy wherein a sexual behavior can only be objectifying or empowering, but not both. In fact, Gill (2008) has recently proposed an interesting new construct, "sexual subjectification," which is a middle ground or a combination of empowerment and	A similar process of sexual subjectification appears to be happening in these college parties: some women subjectively feel empowered through an ostensibly objectifying display of their bodies for others' enjoyment. However, as feminist scholars, we wonder what these feelings of empowerment really mean. It could be that, similar to the media depictions, women are embracing their sexuality in	However, a growing body of research is critical of the true benefits that self-sexualization can bring. In the same study, Nowatzki and Morry (2009, p. 106) concluded that "self-sexualizing behavior may be misconstrued as empowering when in reality the focus of the behavior is not on women's sexual subjectivities but rather their subordination through societal	A sizeable minority of women described bonding with their friends and feeling sexual empowerment while kissing other women. For these women, although they are unequivocally performing for men, their subjective sense is that these encounters are intrinsically motivated and yield benefits that only sometimes depend on men's



			<p>ly assessing whether these behaviors represent a new form of women's sexual empowerment (as some third-wave feminists have claimed; e.g., Baumgardner &amp; Richards, 2004) or whether they indicate a new strain of an old tune—women's participation in their own objectification for men's enjoyment (e.g., Gill, 2008).</p>		<p>empowered by the experience. This consequence could be demonstrated through comments focused on the power that comes from inciting sexual desire or a motivation to engage in this behavior for sexual experimentation. This first criterion yielded 37 women who described the experience in this way. However, we decided this could only be deemed an example of empowerment if it occurred without feeling pressured by other people. Adding this criterion reduced the</p>	<p>this lack of ability to determine one's own future behaviors is troubling. In the end, we found stronger empirical support for feminist scholars to be concerned about these behaviors than to celebrate them.</p>	<p>objectification that may help explain our findings. Whereas in the past, women's bodies were clearly objectified, involving no hint of sexual empowerment, now Gill (2009) notes an emphasis on an "empowered" sexual subject who deliberately displays her sexuality in an active, playful, and flirty manner. Although in some respects, the new media depictions that Gill analyzed represent a positive move away from sexual objectification (where women had no agency at all), Gill (2008)</p>	<p>an agentic way but still draw on objectifying images in order to do so. This interpretation would suggest that if women had a wider range of sexual imagery on which to draw, some would choose other means for sexual empowerment that were not simultaneously objectifying. It is also possible that women's interpretations of their behavior will change over time; upon further reflection, these women may reconceptuali</p>	<p>objectification." Other recent research has found that the enjoyment of sexualization was associated with sexist beliefs and with negative eating behaviors (Liss, Erchull, &amp; Ramsey, 2011). These findings, in conjunction with the harm that the majority of women in the present study experienced when feeling objectified, caution us against labeling this experience a genuinely feminist, empowering one.</p>	<p>approval. However, the more common portrayal was of women engaging in a behavior that they themselves did not find pleasurable or desirable, but that they perceived as enjoyed by men.</p>
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					<p>number of women who spoke of the experience as <b>empowering</b> to 12 (16% of the sample).</p>		<p>questions whether sexual subjectification is truly better than that which it replaced. Similarly, others have questioned the presumably liberating nature of these new depictions of female sexuality, given that the end result continues to be objectification; the only difference is that women now claim freedom of choice (Evans et al., 2010). Gill has been particularly critical of these representations, arguing that they continue to present sexist images of women, with a new twist: "Not only are women objectified (as</p>	<p>ze the experience and no longer view it as <b>empowering</b>. We saw hints of this trend, such as women in their senior year of college who spoke about only kissing other women as first-year students, but longitudinal research would be needed to fully explore this idea.</p>		
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							<p>they were before), but through sexual subjectification in advertising, they must also now understand their own objectification as pleasurable and chosen” (Gill, 2008, p. 45). Indeed, in a direct test of the effects of sexually agentic (or subjectified) media representations, Halliwell, Malson, and Tischner (2011) found that exposure to such images resulted in increased weight dissatisfaction and increased state selfobjectification. This finding supports Gill's critical stance toward sexual subjectification.</p>			
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**PWQ – Tabela C103**

			p. 333 - C
Allen, Gervais & Smith (2013)	Interação entre postura corporal e restrição alimentar em mulheres	EUA	<p>Our work carries a number of implications for women's mentoring practices and disordered eating practitioners to improve women's lives. Given the many possibilities for postural constriction that occur in actual behavior (e.g., sitting in a tight space), symbolic behavior (e.g., eating and talking less), and internalized views of the self (e.g., body image concern), our results may underestimate the long-term effects of feminine stereotypes to be small on restrained eating. It is possible that young women develop habits to become and be viewed as taking up less physical space, such as wearing form-fitting, corset-like sculpting undergarments and tight clothing (e.g., Spanx shapewear) or engaging in fat talk with their peers (Gapinski et al., 2003; Salk &amp; Engeln-Maddox, 2011). These behaviors may reinforce the social rewards obtained for possessing a smaller, more compact body and thus lead to habitual patterns of body constriction. However, female mentors may advocate awareness of this culturally prescribed phenomenon and its negative consequences and instead encourage female mentees to behave in a more <b>empowered</b> manner, requesting a larger chair, opting to wear looser clothing, or consciously uncrossing their legs and arms in order to practice expanding their bodies outward.</p>

PWQ – Tabela C104

			p. 363 - S	p. 363-364 - S	p. 364 - S	p. 364 - S	p. 364 - S	p. 364 - S
Bowman (2013)	Relações das mulheres com a masturbação	EUA	<p>Despite the pervasiveness of this behavior, psychological research has only just begun to investigate women's motivations for, and emotional responses to, masturbation (Fahs &amp; Frank, 2013). Furthermore, as many theorists have contended, masturbation has the potential to feel sexually <b>empowering</b> to women (Coleman, 2002; Dodson, 1996; Hite, 1976; Tiefer, 1996), yet the nature of these feelings of sexual <b>empowerment</b> has not been evaluated. Using a feminist sociocultural lens, the purpose of my</p>	<p>However, feminists in psychology have begun to focus more attention on the importance of women's sexual pleasure for their overall well-being, and, in the last 15 years or so, female masturbation has been increasingly viewed as an acceptable means for women to achieve autonomous sexual pleasure (Coleman, 2002; Fahs &amp; Frank, 2013; Tiefer, 1996). Because this quest for pleasure does not rely on or answer to a partner, female masturbation can be conceptualized as resistance to traditional feminine norms (Friday, 1993;</p>	<p>Masturbation actually complicates McClelland and Fine's (2008) framework because it could be argued that nothing about masturbation is ever "required" from the start. On the other hand, perhaps it is this very quality of masturbation that makes it all the more excessive and potentially <b>empowering</b>. When a woman masturbates, she experiences her sexuality in a way that does not conform to dominant expectations of femininity or female sexuality. She is not concerned with producing offspring, nor is</p>	<p>It is important to precisely define the construct of sexual <b>empowerment</b>, especially considering that feminist theorists continue to struggle with its definition (Lamb, 2010; Lamb &amp; Peterson, 2011; McClelland &amp; Fine, 2008; Peterson, 2010; Tolman, 2012). Is <b>empowerment</b> best understood as an internal experience of agency and power (i.e., feeling or experiencing <b>empowerment</b>)? Or is it a concrete measure of a person's ability or power to alter social and political arrangements (i.e., being <b>empowered</b>)? Some theorists distinguish "power to" (an internal sense of self-</p>	<p>Conceptualizing masturbation, a frequently solitary behavior, as one that has the potential to feel <b>empowering</b> to women adds a new layer of complexity to the current debates surrounding sexual <b>empowerment</b>. Most of the thinking about girls' and women's sexual <b>empowerment</b> has been decidedly interpersonal (Lamb, 2010; Tolman, 2012). That is, sexual <b>empowerment</b> has been viewed as a construct that must be negotiated between sexual partners. For example, sexual <b>empowerment</b> has been conflated with (or at least correlated with) sexual self-efficacy (Peterson, 2010),</p>	<p>Considering the extent to which the norms and messages of a woman's culture are in a continual interaction with her psyche, I theorize that a woman can still experience a feeling of sexual <b>empowerment</b> even if there is no other person for her to have "power over." In the process of living day to day in a male-dominated and objectifying society, women may begin to internalize the socially prescribed norms they encounter to the point at which they participate in intimate self-surveillance (Bartky, 1990; Foucault, 1990). [...] Thus, it is possible that genital self-image may also be</p>

			<p>investigation was to explore some of women's potential motivations for, and feelings about, their masturbation, as well as to explicate how feelings of sexual <b>empowerment</b> may be related to women's reasons for masturbating.</p>	<p>Rich, 1980; Tiefer, 1998) and may feel <b>empowering</b> to women (Tiefer, 1996).</p>	<p>she concerned with preventing pregnancy. She feels sexual sensations that are not provided by a partner, and, because no partner needs to be present, she need not concern herself with anyone's pleasure but her own. In this way, the "excessive" nature of masturbation may be related to feelings of sexual <b>empowerment</b> for some women.</p>	<p>efficacy or self-esteem) from "power over" (actual control over decision making and resources; Hollander &amp; Offermann, 1990; Riger, 1993; Yoder &amp; Kahn, 1992), whereas others have simply referred to the former as subjective and the latter as objective <b>empowerment</b> (Peterson, 2010). Though there continues to be a lack of consensus regarding which form of power constitutes sexual <b>empowerment</b>, my study attempted to understand women's own experiences of sexual <b>empowerment</b> as an aspect of masturbation, regardless of whether these beliefs translate to observable shifts in power relations.</p>	<p>which is measured in relation to a sexual partner. But what happens to the concept of sexual <b>empowerment</b> when no partner is present or necessary?</p>	<p>related to women's feelings of sexual <b>empowerment</b> from masturbation. In a society that co-opts women's sexualities through neoliberal commodification and pornification of women's bodies (Lamb &amp; Brown, 2007; Paul, 2005), on one hand, and maintains the ever-present prude/slut dichotomy, on the other (Phillips, 1999; Tolman et al., 2005), simply feeling entitled to and able to experience sexual pleasure (with or without a partner) is an expression of sexual <b>empowerment</b>.</p>
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## Continuação (Bowman, 2013)

p. 364-365 - S	p. 365 - S	p. 365 - S	p. 369 - S	p. 370 - ?	p. 370-371 - S	p. 371 - S	p. 371 - S	p. 373 - S
<p>The theoretical lens presented here presumes that women's feelings of sexual <b>empowerment</b> from masturbation likely depend on the reasons why women choose to masturbate, and whether or not these reasons challenge gendered sexual norms. Women's motivations to masturbate, then, may be closely tied to experiences of sexual <b>empowerment</b>.</p>	<p>Although projects of accounting and psychological outcomes are illuminating, they gloss over women's lived experiences (Fahs &amp; Frank, 2013), failing to explore why women decide to masturbate. Furthermore, are certain reasons why women masturbate more closely tied to experiences of sexual <b>empowerment</b> than others? A small set of work has begun to address these questions, and in some cases, women's motivations to masturbate can be</p>	<p>The purpose of my project, then, is to explore women's motivations to masturbate as a step toward understanding how these reasons may be related to feelings of sexual <b>empowerment</b> for women. For the present study, I began by asking: (a) Why do women masturbate? and (b) How does masturbation make women feel emotionally? Because women's reasons for masturbating are likely related to their feelings of sexual <b>empowerment</b></p>	<p>Factor 1 included high loadings from the responses: guilty, gross, ashamed, and disgusted. This factor, which accounted for 36.68% of the variance, was labeled "Shame." The second factor was labeled "Sexual <b>Empowerment</b>," because it included high loadings from the responses: powerful, strong, sexy, independent, and satisfied. This second factor explained 20.30% of the variance. Finally, a third factor was labeled "Fears of Selfishness" because it included high loadings from</p>	<p>Sexual <b>empowerment</b>, however, showed a normal distribution of responses (z score skewness =2.07), and also accounted for a large percentage of the variance in the factor model (20.30%).</p>	<p>Hierarchical multiple regression was used to analyze the predictive potential of women's various reasons for masturbating on women's feelings of sexual <b>empowerment</b>. Pearson's correlations between feeling sexual <b>empowerment</b> from masturbation and potential independent variables are presented in Table 5. The demographic variables of age, education, sexual orientation (dummy coded where 1 = heterosexual</p>	<p>Results of the hierarchical multiple regression are presented in Table 6. The RfM factors were entered in Model 1, and together explained 31% of the variance in sexual <b>empowerment</b>. [...] The total variance explained by the model was <math>R^2 = 0.33</math>, <math>F(8, 476) = 31.372</math>, <math>p &lt; .001</math>, meaning that 33% of the variance in feelings of sexual <b>empowerment</b> from masturbation can be explained by the final model. [...] The standardized regression coefficients</p>	<p>In my study, I sought to understand why women masturbate, how masturbation makes women feel, and how women's reasons for masturbating may relate to their feelings of sexual <b>empowerment</b>. All interpretations of my findings should be undertaken with an understanding that the women who took my survey were very likely to have generally positive attitudes about their sexuality. Any woman who is willing to participate in a study with</p>	<p>Beyond simply feeling more comfortable with masturbating (evidenced by the reporting of talking to friends about masturbating, not thinking masturbation is selfish, etc.), the current study also demonstrated that sex-positive women may experience feelings of sexual <b>empowerment</b> from masturbating (recall that the construct of "sexual <b>empowerment</b>" here and throughout the discussion refers to the clustered items from the factor analysis:</p>

	<p>understood as potentially sexually <b>empowering</b>. [...]</p> <p>Masturbation can also be <b>empowering</b> to women by providing a means for learning more about their bodies, desires, and sensations, because this type of sexual exploration among women is socially undervalued (Thompson, 1990; Tiefer, 1996). Women who masturbate may have increased sexual confidence and comfort with their bodies because they are able to gain more knowledge about their</p>	<p>(Tiefer, 1996), I then further examined this relationship by asking: (c) Which of women's reasons for masturbating are most closely related to feelings of sexual <b>empowerment</b>?</p> <p>Finally, because sexual <b>empowerment</b> has been linked theoretically to sexual efficacy, entitlement, and self-esteem (Lamb &amp; Peterson, 2011), I asked: (d) Do feelings of sexual efficacy, sexual entitlement, and/or genital self-image predict feelings of sexual <b>empowerment</b> related to masturbation?</p>	<p>the responses: "selfish because I'm taking the ability to provide pleasure away from my partner" and "selfish because I'm taking time to spend on myself" (hereafter this factor will be referred to as "selfishness"). [...]</p> <p>Substantively, this analysis identified three clear patterns in the potential responses to the question "How does the fact that you masturbate make you feel?": shame, sexual <b>empowerment</b>, and afraid of acting selfishly.</p>		<p>and 0 = gay/lesbian, bisexual, and queer), and religiosity (<math>M = 1.85</math>, <math>SD = 1.4</math>, <math>0.87</math>) were not associated with sexual <b>empowerment</b>, so I did not control for these variables in the regression.</p>	<p>provide clues as to the relative importance of the predictors, indicating that the RfM factor of learning (<math>b = 0.32</math>, <math>p &lt; .01</math>) may have a bigger impact on feelings of sexual <b>empowerment</b> from masturbation than sexual pleasure (<math>b = 0.21</math>, <math>p &lt; .01</math>). Learning and sexual pleasure may also be more important than genital self-image (<math>b = 0.12</math>, <math>p &lt; .01</math>) and sexual efficacy (<math>b = 0.11</math>, <math>p &lt; .01</math>), especially considering that these psychological variables added just 4% of additional explained</p>	<p>"sexuality" in the title probably already feels a certain degree of comfort with themes surrounding sexuality. Additionally, my sample's high average scores on genital self-image, sexual efficacy, and sexual entitlement support this notion. So although the current study reports the highest rates of female masturbation in the literature, these findings should be interpreted in light of the specific characteristics of my sample.</p>	<p>powerful, strong, sexy, independent, and satisfied). The results of my study suggest that women are more likely to feel sexually <b>empowered</b> by the fact that they masturbate if they report being more sexually efficacious, have higher genital self-image, and masturbate for sexual pleasure or to learn more about their bodies. Women with higher levels of genital self-image and sexual efficacy could be considered more sexually <b>empowered</b> (or sex positive) in general, and so it is not</p>
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	<p>genital anatomy and sexual response (Dodson, 1996; Hite, 1976). Although it makes theoretical sense that several of these reasons for masturbating could be conceptualized as sexually <b>empowering</b>, no known research to date has examined whether any (or all) of these potential reasons actually predict feelings of sexual <b>empowerment</b> in women. Furthermore, no known empirical work has explored whether some reasons for masturbating</p>					variance to the final model.		<p>surprising that these women also tended to feel sexually <b>empowered</b> by masturbating.</p>
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	are more closely related to feelings of sexual empowerment in women than others.							
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## Continuação (Bowman, 2013)

p. 373 - S	p. 373 - S	p. 374 - S	p. 374 - S	p. 374 - S	p. 375 - S	p. 375-376 - S	p. 376 - S	p. 376 - S
It may be the case that this phenomenon varies depending on whether a woman has a male or female partner because of the power dynamics inherent in male–female sexual partnerships (Rich, 1980). However, the dominant discourses that place expectations on women to be selfless in sexual encounters apply regardless of	The data presented here support the idea that the construct of sexual empowerment in sex-positive women can still make conceptual sense even without the presence or necessity of a partner. That is, sexual empowerment need not be theorized as solely interpersonal. The 5 items composing the factor labeled “sexual empowerment” provide clues for	These narrow and unrealistic representations of adult women’s genitals in pornography may help explain why many women feel that the look, feel, and smell of their genitals are somehow abnormal or unattractive (Braun & Wilkinson, 2001; Davis, 2002; Hite, 1976; Reinholtz & Muehlenhard, 1995; Schick, Calabrese, Rima, & Zucker, 2010). However,	It was surprising that the RfM factor of release fell out of the final regression model after the psychological predictors were added (although this variable still approached significance, $p = .051$ ). Release was a significant predictor in the initial model, indicating that without the additional psychological predictors, release contributed to the explained	Similarly, although I predicted that both sexual entitlement and sexual efficacy would help to explain sex-positive women’s feelings of sexual empowerment from masturbating, the final regression model showed sexual efficacy to be the only significant predictor of the two. Though the distinctions between sexual entitlement, sexual efficacy, and	Although the findings from my study provide a rich foundation for understanding female masturbation and its relation to sexual empowerment, a number of limitations deserve mention. [...] Additionally, the correlational nature of the relationship between sexual empowerment and masturbation does not allow for causal claims. Indeed, the current	Perhaps most important, however, is the lack of a contextually nuanced and socioculturally informed exploration into women’s potential to feel individually sexually empowered through masturbation. Understanding how women’s reasons for masturbating are related to feelings of sexual empowerment within a restrictive societal context is thus	Importantly, evidencing what theorists and clinicians have long supposed (Coleman, 2002; Dodson, 1996; Hite, 1976; Tiefer, 1996), masturbation has now been linked to feelings of sexual empowerment in women. Though we are still unable to say whether masturbation causes feelings of sexual empowerment, feminist theory would suggest that feelings of	The research presented here provides a unique lens on sexual empowerment in sex-positive women. Because masturbation is often a solitary behavior, exploring the ways in which sexpositive women experience feelings of sexual empowerment in relation to masturbation allows us to expand the construct of sexual empowerment to encompass noninterpersonal

<p>the sex of women's partners. Moreover, irrespective of the sex of women's partners, when women are responding only to their own whims and wishes, masturbation has the potential to feel sexually <b>empowering</b>.</p>	<p>understanding this frequently solitary form of sexual <b>empowerment</b>: powerful, strong, sexy, independent, and satisfied. These emotions, although they may often refer to another—someone to have power over, someone to be stronger than, someone to be sexy for, someone to be independent from—are not necessarily or always interpersonal. Instead, these words can refer to simply feeling capable or efficacious (see Spence, Helmreich, &amp; Stapp's, 1975, Personal Attributes Questionnaire for an example of these sorts</p>	<p>women who are able to overcome or do not subscribe to these narrow prescriptions and who feel comfortable, and even prideful about their genitals, are unsurprisingly more likely to feel sexually <b>empowered</b> by the fact that they masturbate. These are women who, despite the (c)overt cultural messages that women's genitals are disgusting (Braun &amp; Wilkinson, 2001; Reinholtz &amp; Muehlenhard, 1995), have found a way to appreciate their genitals. These women may be more likely to freely engage</p>	<p>variance in feelings of sexual <b>empowerment</b> from masturbating. However, the significant psychological predictors of genital selfimage and sexual efficacy seemed to be better explanations of this variance than release. The release factor was composed of items referring to seeking physical and psychological relief, such as masturbating for a boost of energy or to fall asleep. Perhaps these constructs are not as closely related to feelings of sexual <b>empowerment</b></p>	<p>sexual <b>empowerment</b> remain murky in the literature, it is nonetheless surprising that sexual entitlement was not included in the final model because it makes conceptual sense that the more entitled a woman feels to sexual pleasure, the more she would feel sexually <b>empowered</b> by masturbating for that sexual pleasure (Horne &amp; Zimmer-Gembeck, 2005; Thompson, 1990). [...] Despite the partnered focus of these subscales, I suggest that the latter</p>	<p>study cannot explain whether certain reasons for masturbating make sexpositive women feel more <b>empowered</b>, and/or whether more empowered women tend to masturbate for these reasons. However, because women were responding to the question "How does the fact that you masturbate make you feel?" it seems plausible that women who felt sexually <b>empowered</b> did so because they were thinking about "the fact that [they] masturbate" (as prompted by the</p>	<p>necessary in order to further explore other masturbation-related questions. For example, because very few women in my study reported feeling ashamed of their masturbatory practices, future research could investigate sexual <b>empowerment</b> in addition to shame (Arafat &amp; Cotton, 1974; Greenberg &amp; Archambault, 1973; Laumann et al., 1994).</p>	<p>sexual <b>empowerment</b> likely arise from a woman's perceived ability to enjoy her sexuality on her own terms (McClelland &amp; Fine, 2008). Therefore, clinical practitioners should consider encouraging women to masturbate as a means for accessing this sort of autonomous, and perhaps even <b>empowering</b>, sexuality.</p>	<p>experiences. I have argued that contextualizing these experiences of sexual <b>empowerment</b> within a Western society that values male pleasure and reproduction to the exclusion of female pleasure and exploration allows us to begin to see why women may feel sexually <b>empowered</b> by the fact that they masturbate. However, further study is required to explore these motivations more precisely. Do women recognize their masturbatory behaviors as political resistance to restrictive feminine norms (Bartky, 1990)? Or is a political awareness unnecessary? If</p>
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	of items referring to isolated individuals).	in masturbation because they see nothing wrong with their genitals from the start and, in doing so, could experience feelings of sexual <b>empowerment</b> .	as those that more directly challenge the cultural requirements of female sexuality. [...] Although masturbation in general can certainly be considered "excessive," if the reason for masturbating is not sexuality related, it is perhaps unsurprising that these reasons would not predict feelings of sexual <b>empowerment</b> (the composite of which included the item "sexy").	construct is more closely related to feelings of sexual <b>empowerment</b> because it refers to taking action on one's own behalf. Therefore, a sex-positive woman who feels able to name her needs and then take care of them herself (demonstrating sexual efficacy) is more likely to feel sexually <b>empowered</b> by the fact that she masturbates.	question). Additionally, because masturbation has been tied to feelings of entitlement to sexual pleasure, sexual efficacy, and sexual selfreflectivity (Horne & Zimmer-Gembeck, 2005), future studies might consider framing masturbation in terms of mental or emotional health. [...] The modified snowball method also yielded a sample that tended to be sex positive, potentially making the construct of sexual <b>empowerment</b> more readily detected.			women do see their personal behaviors as political, how does that change the nature of their experiences of sexual <b>empowerment</b> ? In a patriarchal culture that places so little value on female sexual pleasure, a woman who feels capable and justified in providing herself with her own sexual pleasure and learning opportunities may truly be demonstrating confidence, agency, and, indeed, sexual <b>empowerment</b> .
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PWQ – Tabela C105

			p. 321 - S	p. 322 - C	p. 322 - ?
Brody et al. (2014)	Mulheres afroamericanas e hispânicas com HIV e em risco para contrair o vírus	EUA	<p>A possible mediating route of the relationship between high depressive symptoms, low quality of life, and high levels of self-silencing is learned helplessness occurring subsequent to repeated traumatic and <b>disempowering</b> experiences (Filson, Ulloa, Runfolo, &amp; Hokoda, 2010).</p> <p>Women who self-silence may have an attributional style characterized by feelings and thoughts that desirable outcomes are unlikely to occur, aversive outcomes are highly likely to occur, and that there is no point in self-advocacy. In a study of women in domestic violence shelters, feelings of powerlessness predicted both concurrent depressive symptoms and depressive symptoms 6 months post-shelter visit, after controlling for previous levels of depressive symptoms (Campbell, Sullivan, &amp; Davidson, 1995). It is also probable that being depressed renders it more difficult for women to assert power, to advocate for themselves in their relationships, and to engage in self-care behaviors, and it may also make them more vulnerable to abuse and low quality of life.</p>	<p>Several ongoing or previous HIV behavioral interventions for women infected with HIV and women at risk for infection seem particularly relevant in that they emphasize gender pride and assist women in developing skills to become <b>empowered</b> interpersonally and economically. For instance, Sisters Informing Sisters about Topics on AIDS (SISTA) is an evidence-based five-session intervention program that targets heterosexual African American women, with two of the sessions focused on ethnic and gender pride and selfassertiveness skills training (DiClemente &amp; Wingood, 1995).</p>	<p>The Intervention with Microfinance for AIDS and Gender Equity (IMAGE) program provided South African women with small loans to conduct income generating projects and included sessions on gender roles, domestic violence, and HIV infection. Women participating in IMAGE experienced greater <b>empowerment</b> in areas such as challenging gender norms and improving financial confidence (Kim et al., 2007).</p>

**PWQ – Tabela C106**

			p. 9 - ?	p. 16 - S
Fitz & Zucker (2014)	Mulheres e a relação entre suas crenças feministas e o bem-estar sexual	EUA	Liberal feminist beliefs—which are widespread among women in the United States and reflect endorsement of “core,” or “basic,” feminist principles including women’s <b>empowerment</b> and gender equity (Henley et al., 1998)—may be one such factor that women can utilize to combat and reduce the impact of sexism on their sexual lives.	In Study 2, liberal feminist beliefs were less effective in response to benevolent sexism because women with strong and weak feminist beliefs did not differ in anticipated condom use after exposure to this form of sexism. Thus, <b>empowering</b> women with the feminist beliefs measured in the present studies may be less fruitful when it comes to more discreet manifestations of sexism. In conjunction with other work highlighting the pernicious corollaries and consequences of benevolent sexism (Barreto et al., 2010; Becker & Wright, 2011), the present research suggests that benevolent sexism may be particularly insidious in that factors that promote women’s sexual health in the context of hostile sexism may be less effective in response to this more inconspicuous form of sexism (cf. Dardenne et al., 2007).

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**PWQ – Tabela C107**

			p. 380 - S	p. 395 - S
Smolak, Murnen & Myers (2014)	Mulheres e sua relação com a própria sexualidade e estratégias para se sentir sexy	EUA	The Enjoyment of Sexualization Scale (ESS; Liss, Erchull, & Ramsey, 2011) also examines women’s attitudes about selfsexualization. This scale includes items such as “I feel proud when men compliment how I look,” “I want men to look at me,” “I love to feel sexy,” and “When I wear revealing clothing, I feel sexy and in control” (Liss et al., 2011, p. 57). This scale correlates modestly with SBS scores ( $r = .38$ ; Liss et al., 2011), suggesting a possible divide between attitudes and behaviors. In addition, the construct of <b>empowerment</b> is integrated into some of the questions (e.g., “I feel <b>empowered</b> when I look beautiful”), combining assessment of selfsexualization with the perceived consequences of those attitudes (Halliwell et al., 2011; Lamb, 2010a, 2010b; Lerum & Dworkin, 2009). The self-sexualization measure we introduce in the present study, in contrast, asks only about behaviors (not their perceived consequences), and it examines behaviors in which emerging adults would be likely to engage or	The purposes of our research were to explore constructs and to develop measures, not to evaluate theoretical positions. Of course, theory guided our choices of criterion variables. Our goal here was simply to demonstrate discriminant validity. We provided evidence to support validity and reliability of scores associated with the SSBQ–W, although not for a measure for men. We do not claim to have tested or evaluated theoretical models or debates about women’s selfsexualization, clearly possibilities for future research. Indeed, an essential value of the new SSBQ–W is its potential to help address the debates concerning the relationship of selfsexualization to <b>empowerment</b> and oppression in women’s sexuality and other realms.

			consider on an everyday (or at least a routine) basis.	
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## SOCPOL -Tabela C108

Referência	Público/Objeto	País do estudo	Trechos					
			p. 280 - C	p. 281 - C	p. 281 - C	p. 281 - ?	p. 282 - ?	p. 282 - S
Everett (2009)	Análise foucaultiana da participação de mulheres na política de suas comunidades	Índia	In 1993, one-third of the seats in panchayati raj institutions (PRIs), elected rural councils, were reserved for women through the seventy-third Constitutional Amendment, which also strengthened the role of PRI. The idea was that training programs would teach women how to negotiate local politics and become <b>empowered</b> by election to reserved seats in PRI. Elected women representatives (EWRs) would not only be from	One promising but problematic theoretical approach that has been recently applied to the political incorporation of marginalized groups is that of governmentality. Corbridge et al. (2005) draw on the theoretical work of Michel Foucault (1991) to provide nuanced perspectives on governance reforms in India. They assess the extent to which participatory governance projects <b>empower</b> the rural poor, as claimed by government boosters, or	Instead of relying exclusively on state agencies to carry out development goals, the government adopts what O'Malley (1996) labels "a responsabilization strategy" that enlists state agencies to activate individuals and organizations in the private sector toward these ends. The Indian government, in its neoliberal incarnation, targets women and the poor, attempting to shape their conduct so that they become what the government calls " <b>empowered</b> citizens," who act to further Indian	Rose and Miller (1992) define technologies of rule as "the complex of mundane programs, calculations, techniques, apparatuses, documents and procedures through which authorities seek to embody and give effect to governmental ambitions" (175). Cruikshank (1999), argues that "the will to <b>empower</b> may be well intentioned, but it is a strategy for constituting and regulating the political	But what are the implications for participants when technologies of rule successfully reach them? Should EWRs and gram sabha members be seen merely as disciplined subjects, speaking an internalized script? Does their involvement benefit them, as well as fulfill governance objectives? Are there instances when they talk back to government? Sharma (2006) suggests that a "productive	Some Foucauldian scholars do not directly address these questions. From their vantage point on participatory processes, they observe how the will to <b>empower</b> is actualized through technologies of rule which "extend relations of power and government" (Cruikshank 1999, 82) to the previously excluded. Cruikshank argues that the instilled subjectivity

			<p>forward castes, as seats would be reserved for women from dalit, adivasi, and other backward caste communities (OBCs) based on their proportions in the local population. Village men and women more generally would participate in gram sabhas (village assemblies) held several times a year to express their views on panchayat priorities, and in some states, such as Maharashtra, government resolutions mandated that women's gram sabhas be held before the general gram sabhas.</p>	<p>mainly serve to extend state rule over citizens, as claimed by critics such as James Ferguson (1990).</p>	<p>economic development by improving the operation of local government so that corruption is reduced and education, social welfare, and infrastructure services are improved.</p>	<p>subjectivities of the <b>empowered</b>" (68–9).</p>	<p>question to ask is what kinds of subjects are being produced by the use of <b>empowerment</b> and the resulting increase in interfaces between subaltern women and state agencies" (81).</p>	<p>consists of self-government, as the will to empower has constituted the political. The implication is that questions about the ways in which citizens respond to technologies of rule are not important because all possible responses are subsumed under self-regulation. In a similar manner, Cooke and Kothari (2001) answer affirmatively to the question posed by their edited collection, <i>Participation: The New Tyranny? We call this viewpoint a strong Foucauldian perspective.</i></p>
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## Continuação (Everett, 2009)

p. 282-283 - ?	p. 283 - S	p. 283-284 - S	p. 284 - ?	p. 286 - S	p. 286 - ?	p. 286-287 - ?	p. 292 - C
<p>Kesby asserts that “a Foucauldian understanding of power can and must encompass a central role for conscious reflective agency” (2046). While acknowledging that “agency is partial” (2046), Kesby argues that “the current obsession with deconstruction and resistance obscures the central role that reconstruction and <b>empowerment</b> play in explaining how change actually occurs in practice and how transformation might realistically be facilitated” (2049).</p>	<p>This paper will investigate the relevance of strong and weak Foucauldian perspectives in making sense of rural women’s political incorporation in Maharashtra. In some cases, the will to <b>empower</b> is hijacked by lower-level government officials, dominant groups, and men, and women are not incorporated into local politics. In other cases, the will to <b>empower</b> reaches rural women, instilling in them a desire to participate and increased capacities to do so. The ways in which these desires and capacities are</p>	<p>Maharashtrian government officials explicitly articulate their goal of <b>empowering</b> rural women through PRIs. The Minister of Rural Development writes, “Our responsibility does not end by giving them reservation, but we have to strengthen them by giving training and building their skills and make them the people’s representatives” (Patil 2002). For these officials, women’s <b>empowerment</b> means creating responsible women participants, first by instituting reservations for women in a revitalized panchayat system and second by enlisting experts to run PRI training</p>	<p>In Maharashtra, the production of <b>empowered</b> rural women has been undertaken by Yashwantrao Chavan Academy of Development Administration (YASHADA), the state development administration staff training academy; district administrators; and NGOs working separately and in association with each other. This is a multi-layered phenomenon, extending from international to local levels, sometimes operating solely within government or within NGO networks, and more often involving both sectors.<sup>8</sup></p>	<p>The processes described above undertaken by government agencies and NGOs directed toward women’s <b>empowerment</b> can be seen as technologies of rule intended to incorporate rural women into the political system. The PRI training programs and mobilization of grassroots NGOs to build women’s political capacities are instances of the will to <b>empower</b>. These technologies of rule all attempt to create knowledgeable, active women with participatory skills and a commitment to economic development. The differences in the content of the programs have to do with what types</p>	<p>If the will to <b>empower</b> is a useful way of understanding the myriad of activities directed at producing active women members of panchayats from the points of view of government and NGOs, what are the results of these efforts from the points of view of rural women? The next section explores this question.</p>	<p>In this section, we use material from the interviews conducted and the documents collected to answer the question, “What kinds of women citizens are produced by the will to <b>empower</b>?” We have created a “middle-range” typology to categorize the women’s responses in table 1. We intend these categories as a heuristic device to encourage further thought about the agency of actually existing women in</p>	<p>At the level of governance and democratic practice, several scholars using a weak Foucauldian perspective point to the spatial dimension of participation, as sites for democratic practice. Kesby (2005) argues that the “discourses and practices constituting <b>empowerment</b> are likely to be embedded in, and be constitutive of, particular material sites and spaces” (2055). Cornwall and Coelho (2006) perceive the new democratic arenas as spaces for citizenship education. In</p>

	used to follow the instructions of government officials, talk back to the government, or subvert programs for either progressive purposes or personal gain will be explored.	programs and ensure women participate fully in gram sabhas. The idea is that these mechanisms will instill into women the subjective desires and capacities to work toward the nation's economic development goals along the lines the government has sketched out.		of knowledge and skills are emphasized and the strategies of economic development advanced.		rural India.	contrast, scholars using a strong Foucauldian perspective, such as Cooke and Kothari (2001), conceptualize such sites as "front stages" where performances are enacted. The implication is that there is only the appearance and not the reality of participation at these sites.
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1775 Continuação (Everett, 2009)

p. 295 - C	p. 295 - ?	p. 295 - ?	p. 297 - C	p. 298 - ?	p. 299 - C
There seems to be a developmental process occurring with many EWRs learning about the content and process of local government and politics. In cases where the technologies of rule are hijacked by male family members, dominant groups in the village, or government officials, the results are generally sham or	Although illiteracy, housework, and income-earning responsibilities may prevent the participatory technologies of rule from fully incorporating many rural women, this does not mean the women are free. Rather they are enmeshed in social/cultural/ economic systems of gender, caste, and class that may be more prescriptive and <b>disempowering</b> than	A strong Foucauldian perspective offers insights into the processes of women's political incorporation by showing how neoliberal governance approaches attempt to create citizens whose actions are aligned with those of government. But this analysis is incomplete because it does not consider	Sharma (2006) argues that women's increased engagement with the state can be seen as "both promising and precarious" (82). On the basis of her case study of women activists in a feminist NGO linked to the government in Uttar Pradesh, Sharma is optimistic, concluding that the "governmentalization of <b>empowerment</b> " may produce women who fight for justice (82). Our case-study findings are more ambiguous in their implications. Many types of	Most of the governmentality literature focusses on advanced industrial nations, but a number of scholars have utilized a governmentality perspective in their studies of India. In addition to Corbridge et al. (2005), these include Gupta and Sharma (2006) and Sharma (2006) who discuss women's <b>empowerment</b> in terms of neoliberal governmentality.	BAIF and AFARM began in the 1960s, providing technical assistance in agriculture and have added women's <b>empowerment</b> programs. AFARM (Action for Agricultural Renewal in Maharashtra) interviews took place on March 31, 2005, in Pune. BAIF (Bharatiya Agro Industrial Fund) Development Research Foundation

<p>corrupt citizens except in a few cases where reformist citizens protest. When the will to <b>empower</b> does reach EWRs, their responses run the gamut from compliance to assertion and subversion.</p> <p>"[C]onscious reflective agency" (Kesby 2005, 2046) is apparent in at least some of the EWRs we interviewed. In these cases, active participants have been produced through PRI and associated technologies of rule. The women carry out government schemes, attempt to hold local officials accountable, and contribute their ideas to the political process.</p>	<p>neoliberal governmentality.</p>	<p>how particular women respond to the will to <b>empower</b>. It is also misleading: giving the impression that there is greater coherence and consistency in the technologies of rule than is likely the case (Larner 2000).</p>	<p>women citizens can be seen among the EWRs interviewed in Pune District. The proxy representatives, under the control of male relatives, are sham citizens. But overall, reservations for women in PRI have increased women's knowledge about politics, spatial mobility, and presence in local politics. As a result, some EWRs have become active citizens, raising questions about corrupt practices, organizing citizens against liquor, and hoisting flags on Republic Day in their villages. Younger EWRs seem the most active and enthusiastic. Political engagement is changing women, who in turn are changing local politics in small ways. A process of political education has begun among women. It is too soon to know how it will play out.</p>	<p>interviews took place on April 1, 2005, in Pune. RSCD is a development collective launched in 1994 to work with NGOs in five Maharashtra regions to <b>empower</b> the rural poor and in 2001 created the Mahila Rajsatta Andolan (MRA or women's governance campaign), a statewide network to promote women's role in governance.</p>
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SOCPOL -Tabela C109

			p. 572-573 - ?	p. 573 - ?	p. 578 - C	p. 586 - C	p. 593 - C
Kershaw & Harkey (2011)	Relação entre a posição de cuidadora e a identidade em mulheres de origem aborígene	Canadá	<p>The examination of caregiving is an established intellectual tradition in political science internationally. This topic receives attention in multiple related literatures, including scholarship about the ethics of care, which has important origins in the work by Tronto (1993); the feminist citizenship literature, as engaged with by Lister (2003) among others; the literature on gender and welfare regimes initiated by Langan and Ostner (1991), Lewis (1992), Orloff (1993), Williams (1995), and others; and a literature that explores the politics of <b>empowerment</b> among minority ethnocultural women, which Collins (1991) influenced considerably. In this article, we contribute to these literatures by</p>	<p>In this article, we support the position that at least some “private” caregiving for identity is political citizenship because it contributes to a population’s <b>empowerment</b> and politicization. We do so by learning from caregivers who rear children in the wake of the Indian residential schools (IRS) system in Canada.</p>	<p>In contrast to the colonizing practices implicit in much scholarship, the decision to <b>empower</b> the community partners with fiduciary responsibility aimed to mitigate the power differentials that typically favor university partners when collaborating with communities.</p>	<p>Notwithstanding the importance of their findings, Chandler and Lalonde lament that their epidemiological analysis is hampered by the dearth of variables available to measure cultural rehabilitation across Aboriginal communities. They therefore suspect that their “collection of marker variables is only a subset of what is undoubtedly a much larger array of such protective factors.” The insights shared above by Mary, Jenny, Rene’, Leslie, and Rebecca confirm their point, because these CII participants alert us to a community protective factor that has not yet been measured quantitatively: child caregiving strategies which <b>empower</b> community members to resist misrecognition by providing children with a positive counternarrative about</p>	<p>The Aboriginal participants in the CII project affirm Kershaw’s finding (2010a; 2010b), influenced by Collins (1994), that particular modes of caregiving can be a political act of citizenship. The women of the CII study make clear that caregiving for identity has potential to <b>empower</b> community members to contest existing power structures on behalf of themselves and the broader populations of which they are part. When time to care is resourced at the community and household level in line with the policy recommendations above, “private” caregiving has potential to <b>empower</b> communities because it represents a central context in which Aboriginal parents and community members self-define through story-telling and story-rejecting.</p>

			sharpening the understanding of what is political about caregiving in order to enrich the study of power.			their own culture; one that will serve child and parent alike as a resource when the outside world denigrates their identity.	
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### SOCPOL -Tabela C110

			p. 104 - ?	p. 106 - ?
Candas & Silier (2014)	Políticas do cuidado e sua relação com as mulheres na Turquia neoliberal	Turquia	Take the example of Turkey. The Turkish state is becoming involved in care policy at a time when most European countries are also doing so, yet issues that are driving the concern with care, such as population aging, the <b>empowerment</b> of women, stagnant fertility rates, and the eclipse of the male-breadwinner model, are largely absent in Turkey. Thus neoliberal care-at-home oriented care policies are arising in an entirely different demographic, institutional, social, and cultural setting. In different contexts, the same policy means different outcomes for women, and especially poor women (Ungerson 2004). As a result, what amounts to an impoverishment of women in the European context (Lister 1990, 450–451), in Turkey might signal the official rejection of gender equality as a social policy goal and reassertion of the traditional gender roles alongside with the impoverishment of women.	This history can be better understood by tracing the proliferation of at least three different notions of the private and two different notions of the public: [...] (Cultural) Private III: The emergence of a sublimated set of traditional or reinvented family values and religious values ( <b>empowerment</b> of community).

SOCPOL -Tabela C111

			p. 4 - C	p. 4 - C	p. 5 - C	p. 17 - S	p. 18 - ?	p. 19 - C
Altan-Olcay (2015)	Programas de desenvolvimento econômico voltados à ideia de "empreendedorismo feminino"	Turquia	<p>Fostering women's entrepreneurship is also "smart economics" because it can contribute to economic efficiency and growth (Razavi 2012). Furthermore, women are expected to become <b>empowered</b> because entrepreneurship increases their control over money and enables them to exercise more power in household decisions (Goetz and Sen Gupta 1995; Hashemi, Schuler and Riley 1996). All in all, access to monetary resources is expected to create a "virtuous spiral"</p>	<p>There have been three critical reflections on this articulation of the relationship between women's entrepreneurship, <b>empowerment</b>, and other development goals. The first critique focuses on the tendency to limit discussions of gender equality to market terms (Elias 2013; Simon-Kumar 2011) and to normalize a vision of entrepreneurial and responsible citizen subjectivities. This approach expects individuals to take care of themselves and operate successfully under competition</p>	<p>Given that women targeted by these development initiatives usually cannot outsource household work, the kind of businesses they are likely to establish are limited by their time poverty (Warren 2003) along with their restricted access to economic and educational capital, and market experience. In a vicious cycle, the limited success of their remunerative economic activities can exacerbate these circumstances. The problem not only pertains to class differences among women, but is also</p>	<p>These reporting requirements produced tensions among the field officers. First, this was extra work, eating away not only at their limited time, but also that of the beneficiaries, and thus raising questions about their contribution to women's <b>empowerment</b>. One field officer later showed me a six-page form that they made the women fill out anyway. Now both workers and beneficiaries had a slew of new documentation, which required workers to sit</p>	<p>An important success of these organizations was the ability of their officers to form personal connections with the beneficiaries. They were able to see the problems, from the latter's perspectives. This mere acknowledgement created an incentive to go through stages that otherwise might have been regarded as redundant. Nevertheless, the officers utilized this proximity in a guarded fashion: they also wanted to make sure that they could retain their distinction from the women whom they served. As a result, discourses of entrepreneurship and</p>	<p>This article has attempted to approach discourses of entrepreneurship in development programs targeting women's <b>empowerment</b> and poverty reduction by looking at them on the ground, in their relational context. Development programs highlight women's entrepreneurship because they can contribute to gender equality, as well as facilitate poverty reduction and social inclusion. What this approach misses is the fact that the figure of the successful entrepreneurial woman emerges from the very</p>

			<p>(Mayoux 1998, as cited in Mayoux 2001), as a result of which, women gain the ability to challenge gendered cultural practices and renegotiate social and political inequalities.</p>	<p>(Murray Li 2002, 2007; Rankin 2001, 2002). This market-based logic evades histories of economic restructuring and fails to problematize the divestment of state responsibilities toward citizens (Karnani 2009; Roy 2010; Weber 2004). It fails to take into consideration how pervasion of global capitalism has deepened inequalities of gender, race, class, and nation (Peterson 2012).</p>	<p>intersectional (McCall 2005). To that end, international development programs cannot generate sustained links between women's entrepreneurship and <b>empowerment</b> because they are unable to address class and ethnic differences (Ferguson 2010).</p>	<p>down with each beneficiary. She joked that everyone would be befuddled by the end of it all. Second, for the international agency, the women's stories needed to have a "marketable", positive feel about them. Many of these women led difficult lives, but the audience was rather interested in stories of hard work, determination, self-responsibility, and achievement potential. For the field officers the question was how they could "sell" the web exposure to the women. They anticipated</p>	<p><b>empowerment</b>, etc. appeared to work in public. It was not necessarily the transmission of a common-sense logic that was happening here.</p>	<p>inequalities that these programs are expected to alleviate. This imaginary entrepreneurial woman has already made it, due to a combination of resources and structural advantages that are unavailable not only to the targets of development programs, but also to the majority of women in the world.</p>
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						resistance, because people would not want to appear to be begging for money. The office staff seemed to agree with these potential hesitations.		
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SOCPOL -Tabela C112

			p. 610-611 - ?	p. 611 - ?	p. 611 - ?	p. 612-613 - C	p. 614 - ?	p. 617-618 - C	p. 618 - ?	p. 619 - C	p. 619-620 - C	p. 621 - ?
Gal, Kowalski & Moore (2015)	Significados e traduções em ONGs transnacionais voltadas a mulheres	Uganda/Índia	One such development of great importance has been the international discourse of “human rights” as a legal basis for gaining social justice for people against—rather than through—the nation	To investigate how such changes in international law and organizational policy differentially affect the lives of women worldwide, researchers attempt to track the circulation of discourses and practices from the declaration	As many have argued, feminist NGOs promote ideas and ideologies that are relatively novel even in the international agencies that often underwrite them: human rights, domestic violence,	Two ethnographic examples illustrate the implications of this approach for understanding feminist activism: The first is a multinational NGO and its Ugandan subsidia	Cultural practices are everywhere (re)invented, variable and changeable. Those who argue against women’s rights on the grounds that rights violate long-standing restrictions of	In 1992, Lawrence Summers, then the chief economist of the World Bank, declared that educating girls “yields a higher rate of return than any other investment available in the	Although there has been general parity between boys’ and girls’ primary schooling in Uganda since 2006, the teenage pregnancy rate remains one of the highest in the world: according to the 2009	In terms of commonsense theories of “translation,” these workshops would be the spaces where girls’ <b>empowerment</b> was “translated”—made locally relevant—for Ugandan girls. Plan	Moore provides a closer look at the process. This was not an unexpected outcome, or simple “mistranslation” of girls’ <b>empowerment</b> . During the girls’ workshop this eleven-year old	One young woman named Bridget, a teenaged mother of twins, rehearsed her testimony during the girls’ workshop. Her story began with the death of her father and ended with her



			states of which they are citizens, and the subsequent framing of women's rights as part of human rights (Bunch 1990). United Nations conferences on women's rights have followed, including the prominent Beijing Declaration and Platform (1995), and its continuing activist programs. In parallel, the International	s of international organizations, to policy recommendations and resolutions, to efforts that put these initiatives into effect through social movements, advocacy networks and intervention programs. Most strikingly, scholars have focused on the leading role played by transnational nongovernmental organizations (NGOs) in framing agendas, proposing	and HIV/AIDS, for instance, are concerns dateable to the last thirty years (Moyn 2010). The job of making these issues widely recognized and accepted is a central intervention of NGOs, often described as taking "global" discourses to "local" contexts. The rendering of central terms such as "rights," "empower	y that supports the empowerment and education of girls (Moore, in prep.). The second is a north Indian NGO that offers counseling to women in cases of household conflict, including domestic violence (Kowalski 2014). The two organizations differ in many ways, but both are feminist NGOs in	"culture," are using the term "culture" to authorize their own privilege in contests over change. This critique is cogent and crucial, well supported by much anthropological evidence. However, Merry (2006a) then proposes that we understand the tension between universalizing claims and their diverse contexts	developing world," (1992, 132). Summers' argument converged with a growing consensus in the international development industry which, over the past two decades, has poured billions of dollars into global "girls' empowerment" campaigns intended to break the cycle of poverty. These campaign	census, one in every four girls is pregnant by the time she is eighteen. Thus, the connection between girls' schooling and decreased fertility is a universalizing claim that is not actually universal. The broader goal of Moore's research was therefore to examine what girls actually learn through participation with	International had subcontracted leadership of the workshops to its subsidiary in Uganda and to other, smaller Ugandan NGOs. [...] In workshops preceding the public festivities, the gender specialists elicited girls' views about their lives and futures. For example, the girls participants were asked to	had been coached by the gender specialists, who themselves were echoing — although not exactly replicating — nationally circulating public health and media discourses surrounding "sugar daddies," the term used in Uganda for older men who gift or pay for sex with younger women (Parikh 2011). The	dropping out of school, working in nightclubs, becoming pregnant with twins, and, eventually, finding the NGO that had brought her to the workshop (and had previously provided other training and resources for her). It is important to note that such facts could be told in many ways. The shaping
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			<p>Monetary Fund and the World Bank have supported investment in women's and girls' education and "empowerment," arguing that they contribute to the overall advancement of the developing world (The World Bank 2012).</p>	<p>policy, and implementing women's rights and empowerment programs.</p>	<p>ment," and even "AIDS" in the relevant languages is one major task. For this effort, the staff of such NGOs must be of diverse linguistic and cultural backgrounds, in part different from that of client/target populations and from donors as well.</p>	<p>Ferree's (2006) sense of aiming for gender equality.</p>	<p>as a problem of translation between "local" and "global" ideas, oddly abandoning her earlier critique of just this distinction. Phrases and concepts like rights or domestic violence must be adapted to fit "local" ideologies about family, harm, and empowerment (2006a: 136–7, Levitt and Merry 2009). This is carried</p>	<p>s, run by NGOs headquartered in the global North, are inspired by long-standing research that correlates the education of adolescent girls with overall decreases in birthrates.</p>	<p>NGOs, from whom, and how the NGO itself organizes "empowerment" activities.</p>	<p>discuss the causes of teenage pregnancy and to post the results of their discussion on brightly colored index cards taped to the wall. The "causes" they reported were parental negligence, "teasing" (sexual harassment), and rape. Plan Uganda had hired journalists to record these responses and to reprint</p>	<p>gender specialists used dialogical - pedagogical techniques to guide the group toward a shared understanding of what could be claimed as problems facing girls. These techniques involved affirming and recasting participants' responses during group conversation, which allowed gender specialists to delimit</p>	<p>of Bridget's narrative became evident when a male specialist stepped in at the end of the story to coach her: "Okay, Bridget, if you can also talk about what you want for the future. . . What do you want? What kind of help do you want?" Bridget replied: "The help I want is only for my children, cause</p>
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							<p>out, she argues, by “intermediaries who translate global ideas into local situations and retranslate local ideas into global frameworks,” (Merry 2006a:134). These translators seem to be merely conduits. Merry assures readers that: “The basic assumptions about the values of choice, autonomy, equality, and the protection of the body remain unchanged</p>			<p>them as part of a “Children’s Memorandum,” a document the girls were to present to the government as the capstone to the Day of the Girl event. However, the “cause” of teenage pregnancy that ended up being featured by journalists, emphasized by NGO leaders, and rearticulated by girls as they</p>	<p>the way issues and hence self-presentations would be formulated in the speeches being rehearsed for the public Day of the Girl event.</p>	<p>they have no father. I am the father and the mom.” The request for further help made Bridget seem a good “investment” for government and NGO audiences: not only already “improved” by NGO interventions, but still in need of financial help, and not likely to be a financial drain or lost cause because</p>
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							<p>d,” (2006a:216, 2006b). In Merry’s terms, when a rights-based category is “vernacularized” it should—and in the best cases does—subsume or replace other, perhaps less progressive strategies for interpreting and intervening in harms to women. This is a good example of the approach we reject.</p>			<p>spoke publicly to government representatives was girls’ purported propensity to trade sex for money and gifts. During a speech to Uganda’s Commissioner of Youth, one eleven-year old described the cause of teenage pregnancy as follows: “Loving gifts for sex. Some of we girls, we accept gifts from strangers. For if someone</p>	<p>she was already on the road to empowerment.</p>
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										<p>gives you a gift, banange (my god), they will ask: 'Where have I removed it from?' Instead of saying: 'Please leave me alone, I'm not taking that.'"7 At a workshop that was intended to politically activate young women to make claims for better reproductive health services and improved education opportunities, young women</p>		
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										ended up publicly blaming themselves for having sex for money. What happened?		
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**SOCPOL -Tabela C113**

			p. 73 - S	p. 73-74 - S	p. 74 - S	p. 74 - S	p. 78 - ?	p. 79 - C	p. 80-81 - S
Mason (2016)	Implicações das políticas baseadas em diretrizes da ONU para mulheres e crianças (WIC)	E U A	Under this regime, writes Michel Foucault, the ideal political subject is “an entrepreneur of himself . . . being for himself his own capital, being for himself his own producer, being for himself the source of his earnings” (1982, 226). At its core, the neoliberal subject is self-reliant and productive, un beholden to society. To create this subject, neoliberal regimes enact the related processes of <b>empowerment</b> and responsabilization.	Loïc Wacquant describes this alteration in the use of state power as a shift from “people processing” to “people changing” (2010, 203), wherein aid programs now actively create the subjects for a neoliberal society. Recent sociological scholarship shows the proliferation of this	Similar dynamics show up in other U.S. aid programs for the needy. Jennifer Randles (2013) describes the welfare-funded “relationship skills” classes aimed at encouraging poor men to marry the mothers of their children; like job skills classes, however, these classes also work on	While the emerging literature on “people-changing” state aid programs illuminates these programs’ ideology and mechanisms, most empirical studies in this area have focused on programs that target emotional or attitudinal change. In contrast, WIC emphasizes bodily change alongside mental readjustment. How might <b>empowerment</b>	In sum, while WIC is one of many U.S. federal nutrition assistance programs, it differs from other programs—particularly SNAP, the largest of these programs—in three important ways, possessing: (i) a biomedical, risk-based classification system; (ii) restrictive food allowances; and (iii) a primary focus on neoliberal, people-changing	By observing counseling sessions and interviewing WIC staff and clients, I was able to examine the mixture of practical and ideological approaches WIC staff deployed to effect change in their clients, as well as the meanings that both parties attributed to these interactions. Counselors favored an approach that combined formal nutrition	A closer examination of WIC’s literature and promotional materials reveals habituation’s compatibility with the neoliberal processes of <b>empowerment</b> and responsabilization. In California, local WIC offices distributed pamphlets carrying the slogan, “Feel the Love, Feel the Power: Make Healthy Choices.” These materials

			<p><b>Empowerment</b>, argues Barbara Cruikshank, is a political strategy that aims “to act upon others by getting them to act in their own interest,” thus eliciting the enthusiastic participation of subjects— usually poor or marginalized populations—in some social norm or duty (Cruikshank 1999, 68). <b>Empowerment</b> is also a means toward achieving a second goal: responsabilization. Responsibilization emphasizes “responsibility, [which]—in contrast to mere compliance with rules— presupposes one’s care for one’s duties and one’s un-coerced application of certain values as a root motivation for action” (Shamir</p>	<p>“people-changing” function in programs targeting a wide swath of issues in low-income populations, including addiction (Haney 2010), marriage and relationship skills (Randles 2013), and work placement (Hays 2003; Korteweg 2006; Woodward 2008). In place of direct material aid, these programs emphasize personal responsibility and <b>empowerment</b> as the path out of poverty and dependency.</p>	<p>the subjectivity of their participants, “modif[ying] men’s behavior by transforming their identities as men into responsible husbands and fathers and by binding them to a set of social expectations that encourage them to work harder and earn more money” (Randles 2013, 865). In constructing idealized masculinity thus, the state pursues its own material interests (shoring up working-class men’s investment in the formal</p>	<p>and responsabilization, the pillars of neoliberal people-changing policy, manifest in a program whose aim is not financial uplift, but health? And how, if at all, might this focus on health and the body shape both bureaucratic strategies for people-changing and participants’ receptivity to such change?</p>	<p>nutrition education. As I will discuss in my findings, these features contribute to the processes of habituation, <b>empowerment, and</b> responsabilization I observed at WIC.</p>	<p>education with habituation—a repetitive process by which knowledge is internalized, embodied, and made to feel second-nature (Bourdieu [1977] 1984). They pursued this approach by presenting health and body management to clients as <b>empowerment</b> and by positioning themselves as helpful allies—not bureaucratic authorities—in that mission. This move to frame staff–client relationships as horizontal, rather than vertical, also supported WIC’s efforts at responsabilization. My conversations with clients revealed that most women were receptive to</p>	<p>emphasized mothers’ responsibility for their own health and that of their whole families, urging clients to “enjoy physical activity breaks” and “choose healthy drinks.” While mothers should learn to “enjoy” healthy activities by reconditioning their bodily habits and preferences, doing so, the slogan suggests, is also a way for mothers to feel <b>empowered</b> and express love for their children. In Florida, signs posted near the entrances of WIC offices cautioned, “Parents are children’s first teachers.” These signs implied not only that parents should monitor</p>
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			<p>2008, 7). Under neoliberalism, responsibilized subjects adopt self-interest and competitiveness as guiding moral principles. Yet, despite an appearance of greater egalitarianism—responsibilization, for example, replaces top-down regulation with a network of self-regulated individuals in horizontal relationships—both <b>empowerment</b> and responsibilization constitute techniques of state power.</p>		<p>labor market and cutting welfare enrollments) through a discourse of responsibility, <b>empowerment</b>, and self-esteem.</p>			<p>this approach, which, they felt, signaled genuine support for mothers' own choices and authority. However, such conversations also occasionally revealed the limitations of WIC's support: despite the appearance of personalized care and attention, biomedical and bureaucratic norms at WIC supported only those choices that optimized health and limited spending, while making relatively little allowance for mothers' personal tastes or the material and bodily limitations that many women faced.</p>	<p>children's nutrition, but also that they should alter their own diets to model healthy lifestyles for their children. In combination, these materials establish an idealized moral subject who is frugal, rational, and health-conscious, and who takes responsibility for herself and her family.</p>
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## Continuação (Mason, 2016)

p. 81 - S	p. 81-82 - S	p. 82 - S	p. 83 - S	p. 83 - S	p. 84 - C	p. 85-86 - S	p. 87 - S	p. 88 - S
Like other neoliberal people-changing programs that utilize responsabilization, this strategy also acts as a cost-saving measure. WIC assistance is time-limited by definition, covering only pregnant and breastfeeding mothers, infants, and children up to age five. By urging clients to view health as a site for <b>empowerment</b> —and by using biomedical techniques of habituation and risk-mitigation to reinforce specific health practices—WIC pushes clients to make changes that	Unlike other “people-changing” programs like TANF, WIC policy gives staff members no power to sanction clients for noncompliance. Out of necessity, then, WIC counselors tend to cultivate relationships with clients that are more horizontal than vertical: while stepping back from overt displays of power, counselors invite clients to view changes in diet and exercise as <b>empowerment</b> . Responsibilization is the central aim of WIC’s approach, and <b>empowerment</b> , I argue, provides an unusually	Although gender norms position women as “naturally” responsible caregivers, WIC clients’ other demographic characteristics—particularly their youth (my interviewees averaged twenty-six years old, in line with WIC trends nationwide), poverty, and racial backgrounds—are often used to stereotype them as irresponsible, bad mothers. To counteract these stigmatizing discourses, WIC staff members treated even very young	Enlisting clients into this people-changing process requires staff to cultivate sensitivity to clients’ classed circumstances. WIC clients tend to be single mothers, often juggling appointments at multiple aid programs and trying to support their families on a limited budget. For these women, participating in government assistance programs—many of which have rigid, bureaucratic guidelines for enrollment—	As Johnston and Swanson (2006) note, the precise definition of “good motherhood” varies, and—when asked to offer their own definitions—women tend to emphasize the practices or ideologies they have adopted. Breastfeeding and overseeing child nutrition are common ways to assert status as a good mother, but they are not the only values women emphasize. When women experience setbacks in these areas,	As India’s story suggests, some women find this vision jarring or difficult to reconcile with their own parents’ methods, and WIC counselors must bridge the gap. Joy, a grandmotherly Black nutrition counselor in California, addressed a class of new mothers at WIC on this subject, saying, “Grandma is going to tell you something different. Your girlfriends are going to	The practices that Tina, Annie, Gita, and Paz adopted at the WIC office reveal complexities in WIC–client relations: even as all four women expressed appreciation for WIC, they also developed strategies for resisting the intrusive, biomedically inspired surveillance they encountered there. These strategies aimed to preserve a space of privacy and autonomy for mothers who did feel <b>empowered</b> to make good	Instead, WIC provides an alternate pathway toward respectable biological citizenship. To low-income mothers who adopt WIC-approved nutritional practices, WIC offers recognition as “good mothers” and responsible, <b>empowered</b> subjects: adults who care about their children make healthy choices, and set guidelines for family health and nutrition. Closer analysis of WIC’s methods, however, reveals some important caveats. First, WIC does not provide the vast	Previous studies of neoliberal U.S. welfare demonstrate the centrality of <b>empowerment</b> and responsabilization in people-changing programs for the poor, ranging from job placement to marriage promotion. Such programs encourage participants to become self-regulating subjects and to internalize neoliberal values of profit, competitiveness, and self-sufficiency. WIC not only incorporates these tactics but also—by virtue of its de facto policy of reframing staff as allies (rather

will carry over into their post-WIC lifestyles and, it hopes, lead to lower health expenses in the future.	effective technique for achieving that aim. Critically, WIC seeks to <b>empower</b> and responsabilize clients as good mothers. As Ladd-Taylor and Umansky explain, the cultural figure of the “good mother” remains powerfully linked to discussions about women’s place in society, but the classed and racialized barriers to “good” motherhood are many [...]	mothers as responsible adults, while positioning themselves as <b>empowering</b> allies. Robin, a white, sixty-two-year-old counselor in Florida, described the care she takes when suggesting changes to her clients, saying, “The majority are receptive, especially if you approach it well—don’t accuse them of being a bad mom . . . because no one wants to hear that.”	is a potentially <b>disempowering</b> experience. [...]Facing a mother who was impatient to leave so that she could feed her hungry, screaming infant, Mei Mei responded, “Wow, you’re an amazing mom. You’re so concerned about your child, and I love that. And so I’m going to get you out of here fast. I’m going to help you right now.” In this way, Mei Mei defused an emotional situation and interpellated her client as a “good,” <b>empowered</b> mother, identifying the underlying	they may turn to other indicators of “good motherhood” to preserve a positive self-image (Marshall, Godfrey, and Renfrew 2007). Thus, WIC reinforces mothers’ investment in child nutrition by linking it to broader cultural definitions of “good motherhood,” <b>empowerment</b> , and responsibility.	tell you something different. Your spouse will tell you something different. But when it goes badly, who suffers? You and your baby.” Joy thus framed WIC as the arbiter of modern, good care: an <b>empowering</b> ally for mothers’ efforts at giving their children the best start in life.	choices for their families, even when that meant deviating from WIC guidelines. Those choices—whether giving a traumatized child a pacifier or returning to work instead of breastfeeding—reflected mothers’ recognition that optimal nutrition is only one of many things a child needs.	array of technoscientific treatment options that middle- and upper-class subjects can use to manage health risks and meet the demands of biological citizenship; despite its emphasis on personal choice and <b>empowerment</b> , WIC recognizes only a narrow range of low-cost choices as the “right” or “healthy” ones. Second, while the previous literature on biomedicalization and subject formation tends to focus on sophisticated medical techniques and their political consequences, WIC eschews high-tech (and high-cost)	than authorities)—invests in them more fully than do programs like TANF, where staff retain punitive authority to sanction or remove participants. My interviews with clients point to the successes of WIC’s approach: most mothers equated WIC-approved health- and body-care practices with autonomy, <b>empowerment</b> , and good motherhood.
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			attitude (concern for the child's health) that she sought to reinforce.				solutions in favor of sophisticated discursive counseling techniques for crafting its ideal biological subjects.	
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Continuação (Mason, 2016)

p. 88 - S	p. 89 - S	p. 89 - S	p. 89 - S
<p>In this way, WIC policy and practice facilitated the neoliberal processes of responsabilization and <b>empowerment</b>: program discourses encouraged mothers to take responsibility for their families' health and—countering popular images of welfare mothers as “bad mothers”—framed them as <b>empowered</b> adults capable of meeting that responsibility. Yet these same policies drastically limited the range of health- and body-care practices WIC endorsed. Thus, when clients like Tina and Paz opted not to breastfeed or used a pacifier, WIC staff members were unsupportive. These stories reveal the underlying contradiction between WIC's nominal efforts at <b>empowering</b> mothers' personalized body-care choices and its commitment to biomedical health and lifestyle optimization. Given this contradiction, why do more women not report feeling, as Tina did, “browbeaten” by WIC?</p>	<p>Ultimately, while formal program rules like VENA guide staff members' deployment of responsabilizing and <b>empowering</b> discourses, the success of WIC's people-changing efforts depends on staff members' informal emotional labor to bridge the gap between WIC's biomedical ideology of personalized risk management and the reality of WIC's support for a limited number of health and bodycare practices. More than other popularly studied welfare programs, WIC shows that a program can be disciplinary without being punitive. Second, WIC's approach is geared toward “typical” WIC clients: poor, young, inexperienced mothers. While mothers who were older (like Tina) or highly educated (like Annie and Gita) sometimes chafed against WIC's limited options and strict oversight, other clients welcomed the chance to be—and be recognized as—good, responsible mothers. For such women, who described feeling invisible or stigmatized in other</p>	<p>In conclusion, WIC differs from other people-changing welfare programs by eschewing punitive sanctions in favor of staff–client relationships that encourage responsibility and <b>empowerment</b>. However, WIC is distinct from these programs in a second respect: it aims to change not only clients' hearts and minds, but their bodies as well. This difference matters.</p>	<p>Finally, unlike work placement programs in TANF that posit a genderless, autonomous worker as the ideal neoliberal subject (Korteweg 2006), WIC's focus on bodily self-surveillance and management accords with traditional norms of feminine embodiment (Young 1990): before poor women were pathologized as dependent and urged to work on themselves to fulfill a neoliberal vision of <b>empowerment</b> as workers or committed spouses, they were taught to work on their bodies in pursuit of desirable, controlled femininity.</p>

	settings, sacrificing some privacy and autonomy seemed a small price to pay for WIC's caring attention.		
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## WSQ – Tabela C114

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Referência	Público/Objeto	País do estudo	Trechos			
			p. 107 - C	p. 107-108 - ?	p. 108-109 - ?	p. 116 - C
Daniels (2009)	Cyberfeminismo e novas formas de ativismo	EUA	For women of color who want to connect globally across diasporas— what Chela Sandoval refers to as “U.S. third world feminism” (2000)—the cyberfeminist practice of online organizing and discursive space takes on added significance. Gajjala’s (2003, 2004) writing about South Asian diasporas online is a case in point. Her work combines critical, theoretical analysis with years of hands-on practice building e-spaces, such as SAWnet, the women-only South Asian Listserv. Gajjala points out that if cyberfeminist agendas are to “produce subversive countercultures or to succeed in changing	Wendy Harcourt, an Australian feminist researcher with the Society for International Development, a nongovernmental organization (NGO) based in Rome and the author of <i>Women@Internet: Creating New Cultures in Cyberspace</i> , is a leading proponent of this view. She summarizes this stance when she writes that there is “convincing evidence that the Internet is a tool for creating a communicative space that when embedded in a political reality can be an <b>empowering</b> mechanism for women” (1999, 219). The notion that the Internet is a “tool” to be picked up and “used” by women for <b>“empowerment”</b> is a metaphor that is employed repeatedly in the literature	Many individual women outside any formal political organization experience the Internet as a “safe space” for resisting the gender oppression that they encounter in their day-to-day lives offline. In her edited volume <i>On Shifting Ground: Muslim Women in the Global Era</i> , Fereshteh Nouraei-Simone (2005a) includes essays about the importance of global information technology for women living in and resisting repressive gender regimes. Nouraei-Simone’s description of the importance of the Internet is noteworthy: “For educated young Iranian women, cyberspace is a liberating territory of one’s own—a	Kendall’s ethnography on the online community BlueSky is informative on this point. While BlueSky is relatively inclusive, and certainly not “racist” (or “sexist”) in any overt way, the inclusiveness is predicated on social structure in which “white middle-class men continue to have the power to include or not to include people whose gender, sexuality or race marks them as other” (Kendall 2000, 272). BlueSky’s textonly nature facilitates greater inclusiveness across differences of gender, sexual orientation, and race, yet the predominance of white men simultaneously “limits the inclusiveness to ‘others’ who can fit themselves into a culture

			<p>existing technological environments so that they are <b>empowering</b> to women and men of lesser material and socio-cultural privilege the world over, it is important to examine how individuals and communities are situated” within the global political economy (2003, 54).</p>	<p>about global feminist organizations and the Internet.</p>	<p>place to resist a traditionally imposed subordinate identity while providing a break from pervasive Islamic restrictions in public physical space. The virtual nature of the Internet—the structure of interconnection in cyberspace that draws participants into ongoing discourses on issues of feminism, patriarchy, and gender politics, and the textual process of self-expression without the prohibition or limitation of physical space—offers new possibilities for women’s agency and <b>empowerment</b>” (2005b, 61–62).</p>	<p>by and for those white men” (272). BlueSky, like the queer online spaces that the QLBT women in Bryson’s study seek out and the pro-ana spaces that many young girls find <b>empowering</b>, are predicated on an assumption of whiteness. Unlike either the cyberracism of white supremacists online (Daniels 2009) or the white, masculine desire for community expressed by neoconfederates on Dixie-Net (McPherson 2000), the whiteness that Kendall describes in BlueSky is very much like whiteness in the offline world: an unmarked category that is taken for granted in daily life. Race matters in cyberspace precisely because “computer networks are social networks” (Wellman 2001) and those who spend time online bring their own knowledge, experiences, and values with them when they log on (Kolko, Nakamura, and Rodman 2000, 5). The fact that race matters online, as it does offline, counters the oft-repeated assertion that</p>
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						cyberspace is a disembodied realm where gendered and racialized bodies can be left behind.
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### WSQ – Tabela C115

			p. 38 - ?	p. 52 - C	p. 53 - S	p. 54 - S	p. 56 - ?
Bix (2009)	História do encorajamento das mulheres a se envolver com mecânica e conserto de equipamentos	EUA	After 1990, big corporations and women entrepreneurs capitalized on rising rates of female-headed households and home ownership as marketing opportunities. Home renovation shows made repair women celebrities; they combined solid technical information with emotional appeal to sell other women on tool use as a vehicle for material pleasure, self-expression, and personalized <b>empowerment</b> .	Websites provided powerful recognition building for self-made repair celebrities such as Heidi Baker and Eden Jarrin, who launched a multimedia “home <b>empowerment</b> ” business selling women work clothes, tools, repair books, and videos. In their online community, “Janes of all trades” shared excitement about tools’ transformational magic. A Tennessee woman wrote, “If a scrawny girlie-girl with spaghetti arms can drive a roofing nail in with two hits, then anyone can . . . an adrenaline rush that nothing can compete with. Be fearless” (Baker and Jarrin 2006, 7–9).	Advocates urged women to throw themselves into remaking dull rooms as personalized nests: “You might be living in a house that just doesn’t make you happy. The good news is you can change that, and when you change your home, you change your life.” Be Jane promised that removing scars from dining-room panels would inspire more comfortable guests to sparkling conversation. Installing bedside dimmer switches could instantly fan “the fragile connection needed for romance” (Baker and Jarrin 2006, 1, 104). Self-indulgent women could convert bathrooms “from blah to spa in just a	Nevertheless, distinct corporate shifts reinforced the acceptability of female skill. Home Depot copied the message of female tool <b>empowerment</b> , using emotion-oriented advertisements in which a “shy, new single mom, trying to make it” spoke about renovating her own home in honor of her late handyman father.	Twentieth-century American men generally did not need to justify an interest in picking up tools. While individual men might prove incompetent at manual work or choose not to perform it, society linked masculinity to tool use through shop class, job training, Boy Scouts, hobbies, and father-son apprenticeship. Women, on the other hand, had to assert rights to tool use, under the rationales of 1920s modernization, 1940s war need, and 1990s investment and <b>empowerment</b> . Inside the home, the traditional feminine sphere, women could stake a claim on male-dominated skill. Statistics of women’s tool use are difficult to quantify; we have no

					<p>weekend” by replacing standard fixtures with massage showerheads.</p> <p>Women should approach such tasks not as a chore, Kavovit ordered, but as experiential revitalization: “Enjoy the process. Be mindful. . . . With every stroke of the brush . . . you are improving your room and your life” (Kavovit 2005, 35–37). Merging tool <b>empowerment</b> with democratic luxury, advocates told busy modern women they were entitled to relax on a plush headboard, even if they first had to build it.</p>		<p>good method to discover how many replaced their own fuses in 1930. Yet the compelling cultural dialogue around women’s repair work shows tools as a site for negotiated performance of gender roles.</p>
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# WSQ – Tabela C116

			p. 150 - C	p. 151 - S	p. 153 - S
Medved (2009)	Mulheres provedoras de suas famílias e a construção desta identidade	EUA	<p>At other times, political meaning was created through talk of “hopes” that a woman’s status as breadwinning mother would have a positive effect on her own children’s future. For instance, being a breadwinning mother and performing a nontraditional work and family arrangement was positioned as a political act in and of itself through particular discourses. Consider the passage “I like telling people we’re different from the norm, and just making people aware of things like that.” This way of making sense of breadwinning experiences can be read as both personally <b>empowering</b> and a means of encouraging change.</p>	<p>In other passages, hopes for future gender-role changes were also positioned as the result of mothers’ acts and identities of breadwinning: “Oh, gosh, my girls have such a strong father figure at home. . . . That that is going to make such a difference in their lives. . . . You just can’t put a price on that. I mean, I know they’re getting, they’re going to be strong girls because I’m a strong mom that believes they can do whatever they want to.” A strong sense of self as a breadwinning mother is constructed as having a direct affect on children’s lives in this excerpt. And this passage can be read as an <b>empowering</b> aspect of a breadwinning mother’s subjectivity.</p>	<p>Feminism, however, is a politics. And, as such, feminist poststructural theory must posit a way to transform its theoretical concepts and analytic tools into positive action for social change. How does knowing these contradictory forms of positioning the breadwinning mother subject help us to continue to move toward feminist goals? As Weedon suggests, “Conscious awareness of the contradictory nature of subjectivity can introduce the possibility of political choice between modes of femininity in different situations and between discourses in which they have their meaning” (1987, 87). Indeed, incidents of political positioning across these texts did evidence consciousness and a sense of <b>empowerment</b> to create change. However, it is not enough to deconstruct these differences; we must actively support forms of consciousness-raising that embrace the contradictory and fragmented nature of subjectivity.</p>



WSQ – Tabela C117

			p. 236-237 - C	p. 246 - C	p. 252 - C
Hofmann (2010)	Mulheres prostituídas na fronteira EUA-México	EUA/México	<p>Despite drawing on Wacquant's work on bodily capital, I want to divert from some of Wacquant's rather deterministic notions around corporeal entrepreneurialism, which considers corporeal entrepreneurs solely as victims of capitalistic exploitation who have internalized the marketdriven language of exploitation (Wacquant 2001). This perspective overlooks the complex ways in which bodily or erotic capital can function as a means of self-<b>empowerment</b> for the socially and economically deprived or marginalized. Instead, I want to argue that bodily capital as well as erotic capital has the ability to level existing social hierarchies, and thus they both function as resources of the disadvantaged.</p>	<p>As “entrepreneurs of the self,” women <b>empower</b> themselves, pursuing their own project of advancement, but the harsh competitive dynamics of the market produce conditions that are not favorable to the establishment of supportive relationships. Competitiveness is what makes selling sex in Tijuana's red light district a very lonely experience; many women I talked to highlighted that it is difficult to establish friendships because they get drawn into competitiveness even if they don't want to.</p>	<p>Corporeal entrepreneurialism is both necessary premise and response to the market, and self-governance and the colonization of one's body are effects of market dynamics. Despite being successful corporeal entrepreneurs, however, sex workers have not yet gained social recognition as speaking subjects. Tijuana's sex workers are still without a public voice and representational power. The exchange of commercial sex at the US-Mexican border is founded on gendered, sexualized and racialized inequalities that persist in late capitalism, alongside the self-<b>empowerment</b> of corporeal entrepreneurs. Following a dream of social advancement, disadvantaged and marginalized subjects become agents as corporeal entrepreneurs, unable to escape the global politics of neoliberalism.</p>

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**WSQ – Tabela C118**

			p. 132 - ?	p. 138 - C	p. 145 - C
Medvedev & Reef (2013)	Mulheres trabalhadoras de ONGs da indústria <i>fashion</i> do Camboja, pós- guerra do Vietnã	Camboja	<p>Because of the prolonged civil war, during which Cambodia's economy collapsed, the country was fertile ground for any investments or causes, including religious ones. The NGOs have been enjoying the support of the international donor community because of their ostensible democratic modus operandi; because they claim to champion strategic social, cultural, environmental, health, gender, and economic causes; and because they were established, at least on paper, to <b>empower</b> local citizens. But Cambodia's autocratic and corrupt government also puts up with them because they allow the country's leadership to delegate the responsibility for solving a series of pressing social and economic problems to NGOs. In essence, as in other developing countries, privately- and internationallyfunded NGOs have replaced government services in certain areas; however, "NGOs not dependent on state aid are the exception rather than the rule" (Robbins 2002, 129).</p>	<p>Blue Mekong is a local fashion-producing NGO, which, to avoid trouble from corrupt officials, operates within the Stung Treng Women's Development Center. It was launched by Nguon Chantha and her husband, Kim Dara Chan, in 2001 with the purpose of fostering the educational and economic <b>empowerment</b> of destitute and traumatized local young women.</p>	<p>The success of Blue Mekong can be explained by a number of social, economic, and psychological factors. The key is that through fashion production the organization has been able to provide the local community both with material and social development, effectively contributing to local community building. The entire community has profited from the female workers' economic and social <b>empowerment</b>, and, consequently, sexual and economic violence against women has been considerably reduced in the area. With the economic success of Blue Mekong, its female workers were able to transcend their former stigmatization as sex workers and the traditional social and gender barriers that are still prevalent in the country.</p>

WSQ – Tabela C119

			p. 165 - ?	p. 173 - S	p. 175-176 - S
McWilliams (2013)	Mulheres chinesas e sua relação com o consumo de moda ocidental	China	<p>As a hallmark of Maoist China, the revolutionary impulse to eradicate previous styles of dress, and especially those deemed bourgeois and feminine, and in their place promote a desexualized uniform became a key strategy to challenge and displace the trappings of gendered forms of class inequality. Rather than lamenting any lost <b>empowerment</b> that might have been attached to the transgression of gender boundaries, my interviewee underscored how discourses of nationalism (i.e., socialist construction) violently erased feminine markers of identity and fashion (and along with them certain experiences of femininity) that had preceded Maoist strictures about fashion and identity.</p>	<p>Sutured into a discourse of romantic love, the white gown signifies a sense of female autonomy to young Chinese woman who read the performance of femininity through marriage as indicative of the cosmopolitan, liberated female self. Throwing off cultural traditions and donning a white gown marks a young woman's entry into an urban modernity unlike anything her mother would have experienced. This fashionable uniform connects her to a globalized imaginary of women as unfettered female subjects while concurrently encasing her in a heteronormative, patriarchal discourse that circumscribes her subjectivity. Echoing in tone although not style the prospects for <b>empowerment</b> and the condition of vulnerability inscribed in the qipao, the white wedding dress simultaneously symbolizes female independence and susceptibility to China's neoliberal postsocialist culture.</p>	<p>Similarly, wearing the white wedding gown initiates our expectations of the bride's performance while this embodiment troubles the neoliberal script of female agency as the bride strives to redefine her subjectivity against that nation-state's agenda to marshal femininity for its own economic benefit. Her "Inappropriateness" suggests "I am like you in that I wear the dress that situates me in the transnationally comfortable story of romance and heterosexual marriage, but I am different because of my generation's tentative exploration of what an <b>empowered</b> femininity might look like." This slippage—the inappropriateness—in the meanings associated with both these figures writes into the cultural and social landscape women who are aspiring to be actors in the cosmopolitanism of China, and yet because of the Chinese context from which they emerge, their stories of femininity and agency have yet to be written from within (and against) the dynamic national and transnational registers that they are encountering and provoking.</p>

WSQ – Tabela C120

			p. 157 - ?	p. 159 - C	p. 160 - S	p. 163 - ?	p. 164 - ?	p. 164 - S	p. 165-166 - S
Nguyen (2013)	Movimentos de participação feminina na era pós-feminista: SuicideGirls e SlutWalks	EUA	<p>Over two decades ago in the January 1992 issue of Ms. magazine, Rebecca Walker called for a Third Wave of feminist consciousness. Walker was incensed by a collocation of events hinging on race, gender, and class ideologies. With Shannon Liss, she mobilized a collective and foundation to promote voting rights, education, wage, and prison reform. They provided those in need with emergency funding for abortions, women-led projects, and reproductive rights activism (Walker and Liss</p>	<p>By marching under the banner of “slut,” the protesters take the poison out of the word, to change social attitudes about women’s bodies and to <b>empower</b> women with the potential of their own sexualities. Women wrote messages on their arms, legs, chests, and faces. Others carrying placards declaring: “Stop Slut Shaming,” “Don’t Tell Us How to Dress,” “This Is What a Slut Looks Like,” and “I am Not a Slut but I Like Having Consensual Sex.” As such, these collective voices countermanded normative</p>	<p>The poster for SlutWalk Edmonton 2011 features an alarmingly high stiletto, which not only contradicts the idea of marching but also reaffirms the co-opted notion that six-inch high heels are <b>empowering</b>, not physically incapacitating. A quick search of news reportage of the various Walks reveals images of women marching in bras, mesh shirts, microshorts and miniskirts, dominatrix outfits, G-strings, pasties to cover nipples, and</p>	<p>Begun in 2001 as a woman-friendly, “indie” community of sexually <b>empowered</b> women (never mind that the models are referred to as “girls”), SuicideGirls sells access to nude images of “alternative” beauty on its website, Facebook, Twitter, and Tumblr pages; the company also organizes traveling burlesque shows, sells video demonstrations (“How to Roll a Joint” and so forth) that are collected in a DVD called SuicideGirls’ Guide to Living, and schedules</p>	<p>The haute couture lighting renders their nudity angelic and virginal, but they lounge back and are positioned as supine and on all fours to highlight their breasts and thighs and buttocks. With some exceptions, their tattoos and piercings are more often than not incidental, faintly gesturing to a punk or anti-glam aesthetic. The setting, which is meant to evoke their spunky individuality and <b>empowerment</b>, recedes to fuzzy backdrop because</p>	<p>I do not claim that SuicideGirls assumes the mantle of feminism. The company in fact rejects the “feminist” label (Tomlin 2002). But it successfully co-opts cultural codes of feminism because postfeminism and Third Wave feminism depoliticize women’s sexuality by extolling the virtues of individual self-expression through consumerism. Culturally conversant with the seductive lures of <b>empowerment</b> and free choice,</p>	<p>The denial of exploitation and continuing emphasis on positive, <b>empowered</b>, grassroots porn perpetuates the myth that the employees of SuicideGirls are sexually liberated women, unfettered by the strictures of social codes, conservative sexual mores, and feminist problems. In truth, they are young women working at minimum-wage jobs (Ashleyrae, Chanel, Casper) or</p>

			<p>2012). Although she coins the term, Walker is less interested in developing a coherent, new feminist theory than in building coalitions with other social justice leagues through the Third Wave Foundation. Hers is a feminism of intersectionality, but one that also proffers self-empowerment, lived experience, and the plurality of pleasure. To Be Real, an anthology of stories and testimonials from women and men, reflects the confessional and individualist drive of the Third Wave.</p>	<p>gender politics that police and denigrate women's sexuality. Only a few protesters highlighted the confluence between pervasive rhetorical beliefs and widespread sexual assault by holding signs confessing, "I Didn't Report It. He Was My Boyfriend" and "Survivor."</p>	<p>stilettos, as well as topless.<sup>3</sup> These performances do little to disturb social understanding of a "slut"—instead, they reify and concretize the concept of "slut" as scantily clad, sexually immoral women. Moreover, these actions ultimately displace the somber and deadly issues of rape, domestic violence, sexual abuse, and street harassment.</p>	<p>their models for guest appearances on radio and reality television shows.</p>	<p>photos are cropped to bring the viewers' eyes to the models' breasts or buttocks at the center of the picture.</p>	<p>SuicideGirls takes advantage of this depoliticization of women's sexuality for corporate gain. The illusion of free choice is evidenced, for instance, by the rigid corporate guidelines that are established for photo shoots, aesthetics, image, and, importantly, ownership of the photographs.</p>	<p>students (Arete, Leilani, Cadence). As Mooney admits, these young women are green and unworldly: "The girls mostly work in coffee shops and record stores, and a lot had never left their home towns before this [burlesque] tour" (Metz 2005). Hence, although these young women choose SuicideGirls for the promise to find a woman-centered community, and some for the possibility of fame, they find</p>
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									themselves in a situation in which they are exploited by a company that turns their pleasure against them.
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### WSQ – Tabela C121

			p. 129 - ?	p. 133 - S	p. 139-140 - S
Nasrabadi (2014)	História das mulheres do movimento estudantil anti-regime pós-revolução iraniana	Irã	<p>This essay excavates the memories and affects of women in the ISA who were willing to give their lives for freedom in Iran. How did they fashion themselves as revolutionary subjects within the left diasporic subculture? How did they challenge sexism within the ISA and <b>empower</b> themselves through their visible, public participation in the movement? Why did they willingly acquiesce to rigid codes of behavior and bodily comportment? Relying heavily on the voices and reflections of former ISA members as an alternative archive to the extant literature, I investigate here the contradictions between feminism, nationalism, and socialism that were raging within U.S. social movements by the late 1960s and that were already manifesting as a major crisis for postcolonial nations around the world.</p>	<p>Within the parameters of gender sameness, some women experienced novel feelings of <b>empowerment</b> and belonging. Soosan came to the United States in 1978 and quickly became immersed in the Iranian student Left in Berkeley. After the revolution, she would spend almost a year in prison in Iran and narrowly escape execution. Soosan remembered her participation in the ISA as “really one of my best times that I had in my life.” She smiled when she recalled “that passion of doing something” collectively. “We were so equal,” she said. “I could be news leader or a man could be.”</p>	<p>More than just a compromise made as a condition of belonging or a way of proving one’s loyalty to the revolution, the active participation of women in the practices of gender sameness reveals a set of affects otherwise illegible within the anti-imperialist framework of the day. These affects index gendered histories, injustices, and aspirations, evidence of precisely those differences that gender sameness explicitly aims to subsume. As the interview excerpts above have shown, the experience of Iranian women in the diasporic Left appears to have been as much one of <b>empowerment</b> as it was one of subjugation. Fanon’s analysis of women in the Algerian revolution captures the liberatory aspects of this dynamic. He celebrates “this woman who was writing the heroic pages of Algerian history” and who was, “in so doing, bursting the bounds of the narrow world in which she had lived” (1965, 107).</p>

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Siddiqi (2014)	O conceito de solidariedade e sua relação com a visão de "salvação" de mulheres do Terceiro Mundo	EUA/Bangladesh	<p>The new "socially conscious" Pope Francis immediately denounced as slave labor the working conditions in Bangladeshi garment factories ("Bangladesh 'Slave Labor'" 2013). A year later, at a conference convened by the International Labor Rights Forum called "Women's Rights in the Apparel Industry: Ending Violence, <b>Empowering</b> Voices," a participant declared, "We want to take these women out of slavery." The head of the National Organization for Women, in a rousing speech, also condemned as slave labor factory work in places like Bangladesh and Honduras. It is not my intention to caricature individuals or impugn their motives. I do not doubt the sincerity of individual concerns, feminist or otherwise. My interest rather is in the work of the trope of slavery. Like trafficking and forced labor, slavery performs a specific discursive-ideological function. Its persuasive power lies in representing "extremes" such as the Rana Plaza collapse as being outside the legitimate liberal capitalist system rather than constitutive of the system itself.</p>	<p>Read against this backdrop, exercising the "right" to bare the body signifies an act of <b>empowerment</b> for the Muslim woman, whose "natural" state is understood to be covered or behind the veil. Such rights are presumably not available to those whose are still Muslim or women still in the geographical space of Bangladesh. By uncovering, Maks appears to make a symbolic break with the coercion of community and religious norms.</p>	<p>To return to the example of American Apparel, what are other modes in which the consumer might be motivated to act? What if the American Apparel campaign foregrounded its own factory workers rather than the Bangladeshi body? Perhaps this would draw attention to the fact that American Apparel workers are actually not unionized and the company has notoriously resisted efforts at unionization. Garment workers in Los Angeles, in other words, are not allowed to forge solidarity with other workers or with garment workers in other parts of the world. For that matter, despite Whole Foods' touting of women's <b>empowerment</b> "elsewhere," and giving "back" to the planet, its workers cannot unionize and in fact are coerced into working on Christmas Day under the threat of being fired.</p>

